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 lands

Rev. Francis E. Clark, D.D., LL.D.,
The Founder of the Christian Endeavor Movement.

CHRISTIAN ENDEAVOR
IN ALL LANDS

A RECORD OF TWENTY-FIVE YEARS OF PROGRESS

The Story of a Great Religious Movement which has Spread Over all the Earth from a Small Beginning in America.

BY

REV. FRANCIS E. CLARK, D.D., LL.D.,

Founder and President of the United Society of Christian Endeavor.

Author of "Training the Church of the Future," "A New Way Round an Old World," "The Great Secret," "Fellow Travelers," etc.

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This work is sanctioned and approved by The United Society of Christian Endeavor and is the official record of Christian Endeavor in All Lands during its first twenty-five years of activity.

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FORE-WORD AND ACKNOWLEDGMENTS.

The preparation of this history has been no light task, not because of the lack of material, but because of its superabundance. In order to condense the story of twenty-five years into a volume of reasonable length, it has been necessary to discard much that the writer would like to include. Especially grievous has it been to him to omit the mention of the service of many personal friends and earnest workers in the Christian Endeavor movement, whose achievements are well worthy of record. But to name all who deserve "honorable mention" in such a history would be to make it little more than a catalogue. The names of some workers whom the writer counts among his dearest personal friends are not found in this volume. If any one should find any achievement of the Christian Endeavor movement omitted, to which he thinks space should have been given, he will know the reason. If, on the other hand, any line of work seems to be unduly magnified, he may remember the couplet of old Edmund Waller, which applies to historians as well as to bards:

> "Poets lose half the praise they should have got,
> Could it be known what they discreetly blot."

It will be found, however, I believe, that no large department of the Christian Endeavor achievement has been neglected, and that the leading events in the history of the movement are here recorded.

In the preparation of this volume the writer has consulted the reports of the leading conventions in America, Great Britain, and Australia, which are contained in many large volumes, as well as files of *The Christian Endeavor World, The Christian Endeavour Times, Die Jugend-Hilfe, Activité Chrétienne, Esfuerzo Cristiano, O Esforço Christao, India Christian Endeavourer, The Irish Endeavourer, the Church of England Christian Endeavourer, The Christian Endeavour Link, The Christian Endeavour News,* and *The Roll-Call,* of Australia, *Endeavor,* of Japan, *The South African Endeavourer,* as well as many of the State papers of America, including *The Ohio Endeavorer, The Pine-Tree Endeavorer, The Texas Christian Endeavorer, Iowa Christian Endeavor, The Christian Endeavor Visitor,* of Baltimore, *The Pacific Christian Endeavorer, The Nebraska Endeavor News, The Varick Christian Endeavorer, Endeavor Items,* the New York State paper, and many other papers published by State and local unions.

I am also indebted to several volumes by Professor Wells, whose contributions to Christian Endeavor literature are frequently acknowledged, and have also consulted Rev. Mr. Spedding's volume on "Christian Endeavor, Its Genesis and Genius," Rev. Dwight M. Pratt's "A Decade of Christian Endeavor," and other volumes which are referred to in the course of this history.

My thanks are due to Rev. W. Knight Chaplin of England; to Rev. L. B. Chamberlain of India, Rev. Frederick Blecher of Germany, and many other Christian Endeavor leaders in different lands for helpful information, as well as to many who have told me of their personal experiences, which are embraced largely in the chapter entitled "Christian Endeavor in Every-Day Life."

To some extent I have been able to draw upon materials used in other volumes I have written concerning various phases of the Christian Endeavor movement; but I have used them very sparingly, since I have designed this history to be as fresh and up to date as I could make it, from the standpoint of the new quarter-century, which, as I write these words, has just begun.

This volume has been written in a hospitable foreign city, whither the author has come for the leisure and quiet which he could not obtain at home, and, as these pages have been penned, especially the later chapters, he would very gratefully acknowledge the many letters and telegrams and kind messages which have come to him from all parts of the world, inspired by the twenty-fifth anniversary of the Society. Many of the leading papers and magazines, in both America and Great Britain, and some in Germany, France, and Switzerland, and other lands as well, have contained most appreciative articles on the twenty-five years of Christian Endeavor work.

May the coming quarter-century prove the Society to be fully worthy of the numerous congratulatory words and prophecies of even larger success which the anniversary has called forth.

Above all, in making acknowledgment of aid received in the writing of this volume I cannot forbear to speak of one who has been my chief inspiration and unfailing helpmeet from the beginning of the Christian Endeavor movement. She it is to whom this volume is dedicated. She not only rocked the cradle of Christian Endeavor, but has watched over its growth with constant and helpful solicitude. In the preparation of this volume she has rendered me invaluable help, not only in the mechanical task of its preparation, but also in frequent suggestions for its improvement,and much aid in searching the authorities and the records of the movement.

Five years ago, on the twentieth anniversary of the movement I had occasion to express my gratitude for God's goodness during the first score of years of its existence. In view of the still larger blessings that have come during the last five years, I may be allowed, perhaps, to repeat in part the Psalm of Praise for this full quarter-century of God's right hand.

1. I THANK GOD for the men with whom I have been associated in the executive office of Christian Endeavor, for confidant and fellow worker, for secretary and treasurer and editor and trustee. There have not been many breaks in our ranks—few by death and fewer still by alienation. There were never more devoted friends than those who have worked together for Christian Endeavor, some of them for nearly twenty years.

2. I THANK GOD for the great number of Christian Endeavor leaders in State and district and local unions; for their self-sacrificing labor, which would aggregate tens of thousands of years during these last two decades. To them under God belongs more credit than will ever be known for the success of the movement.

3. I THANK GOD for the pastors who have so many times strengthened our hands, and overlooked our failings, and cheered our hearts by kind words of appreciation; who have so seldom been captious, so often generous and appreciative; who have made Christian Endeavor possible by introducing it to their young people, and by sustaining them in their work.

4. I THANK GOD for the friends I have found in every land and in every denomination; for the dear fellow workers in Great Britain and France and Germany and Switzerland and Spain, in Sweden and Russia and Bohemia and Bulgaria and Macedonia and Italy and Portugal, in Australia and South Africa, in India and China and Japan and many islands of many seas; that our hearts have all been knit together by the Christian Endeavor tie that binds.

5. I THANK GOD for those who modestly call themselves the rank and file, really the bone and sinew, of Christian Endeavor; those whose names I know not, and who do not care to have them paraded in print. These names are written in heaven. They will all be accounted for in the last roll-call.

6. I THANK GOD for the Christian Endeavor marines who have sailed the sea for God; for the Christian Endeavor soldiers who have stood for Him in camp and fought for Him on the field, for the Christian Endeavor martyrs in Madagascar and Armenia and China, who have counted not

their lives dear unto them; for the Christian Endeavor prisoners who behind the bars have found the liberty wherewith the Son maketh free, and who, in Him, have become free indeed.

7. I THANK GOD for those who have entered into the blessedness of "the Quiet Hour," who have been hidden in "the secret of His pavilion;" for those who have learned the joy of giving as they have been prospered; and for the millions of dollars which have been sent to relieve the destitute and to enlighten the darkened eyes.

8. I THANK GOD for the strong young men whose hearts He has moved to fight their country's peaceful battles, and to stand for righteousness in the State, purity in the city, and peace in all the world.

9. I THANK GOD for the boys and girls whose feet have been turned Zionward in the Junior societies; for their childish love and service; for the self-denying leaders who have guided them so faithfully.

10. I THANK GOD for the beautiful fellowship that has blessed Christian Endeavor, and that people whose creeds differ, whose forms are various, and whose traditions are diverse, have come to see that our Lord's prayer was for them, that "they might be one," while the world has looked on and said, "Behold, how these brethren love one another!"

11. I THANK GOD for the wonderful conventions, which for a dozen years have so far surpassed our early dreams and outclassed our early hopes; for these dear fellowships; for their inspirations; for their joy; for the eyes that have glistened, the souls that have broadened, and the hearts that in them have leaped to new impulses.

12. I THANK GOD for His Holy Spirit, without whose leadership all endeavor is vain.

"Bless the Lord, O my soul!"
"I will bless the Lord at all times; His praise shall continually be in my mouth."
"O magnify the Lord with me, and let us exalt His name together."

Munich, Bavaria, Feb. 2, 1906.

DEDICATED
TO
MY WIFE.

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CHAPTER I.

THE SOIL, THE SEED, AND THE CLIMATE.

HEREIN IS DESCRIBED THE SOIL OF YOUTHFUL HEARTS, THE GOOD SEED OF THE WORD AND OF PERSONAL SERVICE, AND THE CLIMATE, WARM AND KINDLY, OF THE CHURCH OF THE LAST QUARTER OF THE NINETEENTH CENTURY, TOGETHER WITH A DESCRIPTION OF SOME EXPERIMENTS IN CHRISTIAN ENDEAVOR THAT ANTEDATE THE CHRISTIAN ENDEAVOR SOCIETY.

> "The wonder now is that we have been expending ourselves so largely on literary and mutual-improvement societies, instead of appealing to the spiritual forces that were lying unawakened in so many young natures. The church life of the future will be healthier, gladder, more enterprising, as our Endeavorers pour into the churches to assume, as they certainly will do, positions of great responsibility."
>
> *Rev. F. B. Meyer.*

THE growth of a new movement in the moral or religious world, or, for that matter, in the social, business, or any other world, is very much like the development of a new fruit or flower. Two things, at least, are essential, the soil and the seed. In the Christian Endeavor movement the soil is the heart of youth, warm, responsive, easily cultivated. The seed is the idea of personal service for Christ and for the church.

But the soil, however fertile, and the seed, though bursting with life, will not produce their normal fruitage in an inhospitable climate. The most fertile soil and seed brought together at the north pole will produce no fruit, and the necessary climate for the growth of the Christian Endeavor seed and its propagation in all parts of the world was not found until the last quarter of the nineteenth century, when interest in Christian nurture and the training of the young for Christian service began to be the most vital interest of the Christian church. Here, then, were the three essentials of the new movement: soil, seed, and climate.

The good soil and the good seed had of course always existed, and the good atmosphere in a limited degree; but they had never been brought together for the development and growth of a new and universal movement.

That the soil of youthful hearts has always been responsive to the highest motives and always been ready to bring forth the good fruits of Christian service is proved by the experience of all those who have had anything to do with the Christian nurture of the young since our Lord said, "Let the little ones come unto Me."

Many were the groups of boys and girls who in the elder days came together for prayer or for Christian work. The experience of my older readers is confirmed by the latest word of the psychologists, who have written many learned volumes to prove that at the period of adolescence and soon after the soul of the child is opened to the Infinite as at no other time. Then, they tell us, the soil of the soul is most prolific and fruitful. New thoughts, new emotions, new aspirations, spring up as if by magic.

Personal Service.

The good seed of the Word of God, and of personal service, too, for Christ's sake, has often been planted in all the ages past in the soil of youth by wise teachers and pastors. The little lad with the five loaves and the two fishes, the little Israelitish maiden in the court of Syria, are typical Junior Endeavorers. The boys have always been ready to distribute the loaves and fishes, and the girls have always been willing to tell the good news which they have learned, when wisely directed and encouraged by their elders.

WILLISTON CHURCH,
The Birthplace of Christian Endeavor.

But, alas! the third element of religious growth among the young, the warm, genial, all-embracing atmosphere of good will and interest in their work, has not always been found in the Christian church. In fact, until within the last half-century little has been thought of them or their needs. The idea of conquest from without dominated the church, rather than the thought of growth from within. The minister and evangelist sought to turn the calloused feet of hardened sinners into the way of truth rather than the tender feet of the little child. The thought of the church as an army rather than a home, or as a hospital for the decrepit and the diseased rather than as a nursery, dominated the religious thought of the centuries; and it was not until Bushnell wrote his epoch-making book on Christian nurture that the modern religious world began to see that there must be training from within, as well as conquest from without, if the church was to hold her own, and win the world to her standards.

One of the most interesting illustrations of the truth that, whereas the right soil and the right seed were often brought together, yet the genial climate was lacking is furnished by the stories of the old young people's societies which were formed in the earlier Puritan days of the New England commonwealths. There were at one time a number of such societies, which had many features in common with the Christian Endeavor movement, though nothing was known of them by the leaders of the modern movement for years after the Christian Endeavor Society had grown strong.

A Puritan Society.

As gunpowder and the mariner's compass and the printing-press were invented in China centuries ago, and reinvented on an entirely independent basis when the modern European world had need of them, so the principles of the modern Christian Endeavor Society seem to have been antedated by the Puritans of the Massachusetts Colony. No one less distinguished than Cotton

Mather himself, apparently, formed the first of these societies. The seed was so good, and the soil so fertile, that a number of others sprung up in Massachusetts and the other New England colonies in the first half of the eighteenth century, more than a hundred and fifty years before the beginning of the modern Christian Endeavor movement.

Here is a copy of three features of the agreement* made in June, 1741, by the young people of the North Parish of Bridgewater, now Brockton, Mass. We reproduce this agreement exactly as written out by these "yuthe who Thrue the grace of God have been awakened to be consarned about the things that belonge to our everlasting peace and that wolde remember our Creator in the days of our yuthe." The spirit and purpose of these "yuthe" are evidently more to be commended than their orthography.

"1 it shall be our endeaveare to spend the tow ourse frome seven to nine of every lords day evening in prayer to gathare by turnse the one to begine and the outhear to conclud the meting and betwene the tow prayers haveing a sarmon repeated whereto the singing of a psalm shall be anexed and ef aftear the stated exersise of the eveneing are ovear if theare be any residue of time we will aske one a nothare questions out of the catecism or some questions in divinyty or have such reliagus conversation as we shall best sarve for the edefication of the sosiety."

"2 that we will bare with one anothare infarmitys and not upbrad tharwith nor deulge any thing of what natur soever to that is done at our meetings to the pregedic of it."

* * * * * * * * * * * * * *

"3 one in tow monthes we will read over our articals at our metings and call over our lest that if any have been absent that may by one of the sosiety be asked the reson tharfore."

That the movement indicated by this ill-spelled agreement among the youth of Bridgewater was somewhat widespread is indicated not only by the church records which we find in various towns, but by some ancient books, notably a rare little leather-covered volume by Cotton Mather, the originator of these societies, published in 1724, and entitled *"Proposals for the Revival of Dying Religion by Well-Ordered Societies for that Purpose."*

---

*This document was discovered by Rev. Otis Cary, an honored missionary to Japan, when home on a furlough, and was sent to the writer.

Cotton Mather's Model.

In this little volume, also, are contained the constitution and rules on which the other similar societies were evidently based, and these bear many curious resemblances to the modern Christian Endeavor Society. There was to be a weekly meeting at which all the members evidently were expected to be present, and in these meetings "two hours were to be occupied with prayers and a sermon and the singing of a psalm annexed." Yet these differences from a modern young people's meeting, which at first seem so radical, were only what might be expected in the more sedate and sermon-loving days of the Puritan commonwealth. This society was formed long before the organized missionary efforts of the American churches; but that the missionary spirit was not absent is proved by the fact that a collection was provided for, though only once in three months, "out of which the necessary charges of the society shall be defrayed, and the rest be employed upon such pious uses as may be agreed upon."

But the most interesting resemblance between this old-fashioned society and those of modern times is the provision for keeping the membership an active one, and weeding out, from time to time, those who have lost their interest or are wilfully negligent of their duties. In the modern society the delinquent member is quietly dropped after three consecutive and unexcused absences from the monthly roll-call meeting. In the ancient society we find this provision in the constitution:

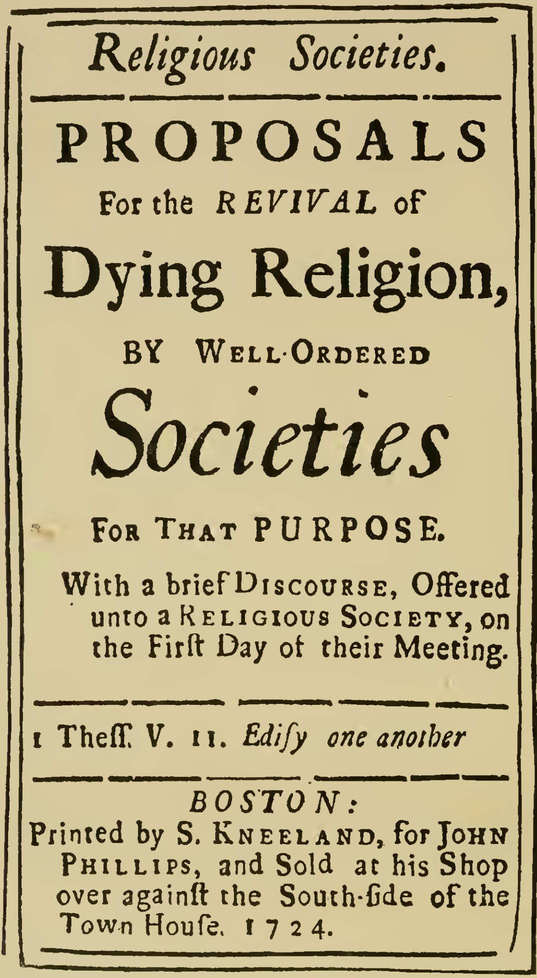
"Let the List be once a quarter called over; and then, If it be observed, that any of the Society have much absented themselves, Let there be some sent unto them, to inquire the Reason of their Absence; and if no Reason be given, but such as intimates an Apostacy from good Beginnings, Let them upon Obstinacy, after loveing and faithful Admonitions, be Obliterated."

Evidently Cotton Mather meant that the names should be obliterated from the roll of the society, and not the persons themselves; a rule which if carried out in many a modern church and religious society would do much to prevent the accumulation of dead and unsightly limbs on the living tree.

A Chilling Atmosphere.

Yes, in those ancient days the seed was sound and the soil was fertile—there can be no doubt about it, for it was substantially the same seed and the same soil that have produced so abundant fruitage during the last quarter of a century. But how different was the atmosphere! As different as December from June. The church of that day abounded in strong, stalwart, militant souls; but the hard surroundings of those pioneer days, the rugged theology that had more often conceived of God as a King and a Judge than as a loving Father, and more especially the Pauline idea of conversion, which dominated the church almost to the exclusion of the Timothy type, all combined to produce an atmosphere in which these young people's societies could not long thrive. A few far-seeing souls, like Cotton Mather himself, and doubtless others of his type, recognized the vast importance of such a movement. They prayed, they preached, they organized, but the atmosphere of the times was too much for them.

The symbol of the church in those days was the tithing-man's stick, with which to rap naughty boys over the head, rather than the shepherd's crook wherewith to guide them into the green pastures of loving service. After a time these societies seem to have wholly disappeared. No trace of one of them was to be found in any of the churches where they had been established, except in some musty records; and their existence was wholly unknown, except possibly to a few antiquarians and historical scholars, for years after the Endeavor movement, which had unconsciously adopted some of Cotton Mather's principles and methods, had grown strong.



Religious Societies.

PROPOSALS
For the *REVIVAL* of
Dying Religion,
BY WELL-ORDERED
Societies
FOR THAT PURPOSE.

With a brief DISCOURSE, Offered
unto a RELIGIOUS SOCIETY, on
the Firſt Day of their Meeting.

1 Theſſ. V. 11. *Edify one another*

BOSTON:
Printed by S. KNEELAND, for JOHN
PHILLIPS, and Sold at his Shop
over againſt the South-ſide of the
Town Houſe. 1724.

TITLE-PAGE OF AN OLD BOOK BY COTTON MATHER.

But, as years went on, the atmosphere began to grow more spring-like, and the theology of the day became more genial. The appalling loss from the Sunday-school and in Christian families of young people who did not walk in their fathers' ways, and were lost to the church, forced itself upon the attention of the Christian public. Young America began to assert itself more and more in various ways; and, though this assertion had many unpleasant and some deplorable features, it also had something to do with ushering in what has been called the Young People's Era.

Other Contributing Causes.

There were other contributing causes, too, which made possible in the fulness of time the new young people's movement. Almost exactly a hundred years before the formation of the first Christian Endeavor society, Robert Raikes in Gloucester, in England, had formed the first modern Sunday-school, a poor little affair, to be sure, for ragged children, who must be tolled in by the offer of a hot potato, yet the pioneer of that magnificent movement which now numbers pupils by tens of millions, and its teachers by the hundred thousand. But it was the pioneer of more than the Sunday-school. That little ragged Sunday-school in a by-street of Gloucester was the forerunner of many other forms of Christian nurture and of interest in the religious life of youth, and did more than all other things to prepare the way for the time when the boys and girls, and their older brothers and sisters, should not only be taught, and entertained, and surfeited with books and picture papers and summer picnics and Christmas trees, but should be given their share in the service and responsibility of the church of God.

A generation before the date of the first Christian Endeavor society came the formation of the first Young Men's Christian Association, and this noble organization, spreading so rapidly throughout the world, and finding its most congenial home in America, did not a little to awaken the church to the needs and possibilities of the hour. If so much was to be done for the young men, why should not the young women share in the privileges and duties, and if an organization outside of the church, though related to it in most friendly and sympathetic bonds, should undertake this most-needed work for their fellows who had no church affiliations, why should not the church itself do such a work for its own young people, thus drawing them to itself by the strongest of all bonds, that of active and loving service?

Such ideas were the leaven in the meal, which silently were everywhere at work until the whole was leavened, or, to revert to the original figure, these influences modified and warmed the church atmosphere toward the youth until the good seed, once more planted in the good soil, could spring up and bear abundant fruitage everywhere.

It is altogether probable, too, that many of the mistakes and failures made by pastors and churches in caring for the young people did their full share toward hastening the dawning of the day of this modern young people's movement. The writer himself pleads guilty to his full share of these mistakes and failures, and on that account can speak of them with freedom and without offence. Most of these mistakes lay along the line of doing too much for the young people rather than allowing them to do what they could for themselves and others. Our Lord's command was practically inverted, and "Not to minister, but to be ministered unto," the design of many, might have been the motto of many of these abortive attempts to interest and help the young.

Mistakes and Failures.

With the very best intentions, but often with very indifferent results, everything possible was done to interest and attract the boys and girls. Reading-rooms were sometimes furnished, debating-societies started, musical clubs organized; teas and suppers and picnics were the order of the day in many churches. It became a standing and threadbare pleasantry that there were two seasons of the year when the Sunday-school would be sure to be full, just before Christmas, and again just before the midsummer picnic. From the very nature of the case the Sunday-school could not demand from its members much in the way of service. The scanty hour devoted to it must be filled with teaching. Many teachers congratulated themselves if they could persuade any of their scholars even to glance at the lesson in advance. "How can we attract the young people? How can we win them to the church?" were the perennial subjects of ministers' meetings and conferences, but we seldom heard it asked: "How can we set them at work for the church? What can we give them to do for Christ?" The typical ministers' meeting which I attended

Williston Church Parsonage, Portland, Me.,
Where the first Christian Endeavor society was formed.

many years ago, just before the formation of the first Christian Endeavor society, comes to my mind as I write. The subject was the one which was even then familiar and well worn, What shall we do for the young people? How can we in any measure stop the dreadful leak between the Sunday-school and the church? How can we save the children of the church themselves, those who were in a sense born into her fellowship, and who she had a right to expect would grow up into her communion and service?

Service, not Amusement.

In some form this old but imperious question was being discussed. Various remedies, and more or less successful efforts, were reported, when one young man, with the air of knowing it all, arose and said that he had solved the problem. He had won all the boys and girls to his side and to the side of the church. And how did he do it? Why, simply by the aid of "the succulent oyster." He had brought the boys together and given them an oyster supper, and then had invited the girls, and treated them in the same manner; and now they were all his friends and the friends of the church.

To one other young minister in that assembly this solution of the most serious problem in the church life of the times was a woful disappointment, perhaps because he himself had made some poor and useless efforts of a similar kind. In any event, he went away disappointed and none the wiser; but his mind was gradually working out the problem, and from the very failure of these poor makeshifts at Christian nurture he came to see that there must be something more earnest and strenuous, something that demanded service for the church, and not simply a condescending willingness to be pleased and entertained *by* the church. In fact, he came to see that the order of our Lord's life-motto could not be reversed, but that those who should be won for the Christian life must *minister,* and not merely be ministered unto.

But the entertainment idea had taken deep root everywhere in the church a generation ago. On my first visit to Great Britain in the interests of the Christian Endeavor Society one minister in an ecclesiastical assemblage objected to the Society because there was "too much prayer-meeting, and too little lawn-tennis." For his part, he said, he thought it quite as much the duty of his young people to play lawn-tennis as to go to the prayer-meeting, and he would as soon think of pledging them to one duty as the other.

However, the failures of lawn-tennis, of pink teas, and Christmas trees, and summer picnics to strengthen the church and develop the religious life of the young people soon made themselves evident; and these many and varied failures were not the least important means of preparing the Christian world for an organization which should plant itself firmly and unequivocally on the basis of service for others for Christ's sake.

Thus was the atmosphere made ready for the upspringing of the good seed in the good soil.

The Experimental Garden of Christian Endeavor.

A new variety of fruit, however, must have some one starting-place, some garden in which it may first be developed and brought to greater or less perfection; then seeds and shoots are easily multiplied until the world is filled with them. Every country, and almost every State in our own land, has now its experimental farm, where new seeds are tested and new varieties of fruits and flowers are given a chance to show whether they are worth the ground they occupy. Burbank, the plant-wizard of California, is conducting these experiments on an enormous scale, and every now and then is surprising the world with some entirely wonderful production of plant life. But even Mr. Burbank has to acknowledge that many of his experiments are fruitless. Not one effort in a hundred, perhaps not one in a thousand, brings forth a new and really valuable variety of fruit or flower.

In some such way, though often unconsciously, and of no set purpose, experiments are being carried on in the moral and religious world. Many of them are necessarily failures, so far as any large results follow; but they are all useful, at least in showing how not to do it; and from a thousand plants, perhaps, will spring one really desirable scion.

WILLISTON CHAPEL, PORTLAND, ME.,
Where the first Christian Endeavor society met.

Williston Church in Portland, Me., seems to have been chosen by Providence as the experimental farm for the development of a new variety of organization for young people. The pastor of the church was by no means an ecclesiastical Burbank; but he had the advantage of making various experiments which he found to be failures, and of being turned by these failures to the development of another and more fruitful form of organization. This church was well adapted to such experimental work. It was young, as well as its pastor. It was only eight years from its formation to the time when the first Endeavor society was started. It was buoyant, hopeful, and full of large expectations for the future. It had no ancient traditions to hamper it. Its affairs need not forever be managed in the same way because they always had been thus managed. The first part of Peter's declaration concerning the use of unclean animals was never used as a text in that pulpit, "Not so, Lord, for I never have." The people were quite willing that their young pastor, whose good intentions, at least, they believed in, should go ahead and do about as he pleased, so long as he did not preach heresy in the pulpit, or neglect the services of the sanctuary or his parish duties.

The Composition of Williston Church.

More than all, Williston Church was a most favorable experimental ground for a new organization for young people since its membership was very largely made up of young people. The only elderly man was the white-haired senior deacon, whose heart was as young as the youngest, and who, had he lived to watch the progress of the Endeavor movement, would have rejoiced in it as perhaps no one else. All the other members of the church, almost without exception, were on the sunny side of forty, if we may assume that the younger side is the sunnier, which, however, is an open question that need not be discussed here. There were not a few boys and girls from twelve years old and upwards; for, though on one occasion a member of the church committee in examining candidates asked one of the trembling young disciples the old test question of sterner Puritan days, whether she would be willing to be damned for the glory of God, the question was not pressed, and children and young people who gave credible evidence of conversion and a purpose to lead a new life in and for Christ Jesus were always gladly and affectionately welcomed into the church-membership.

Moreover, all the members of this church had recently come together. Its growth had been very rapid during the last three or four years, and there was a feeling of keen sympathy and joyous fellowship among its members such as is rarely exhibited even in the most prosperous of churches. One reason for this was that they had worked and sacrificed together.

The church had been organized eight years before in a humble wooden mission chapel, where for some time a Sunday-school had been carried on by the State Street Church, one of the weathiest and strongest in the city. Here had come together a few like-minded Christian workers, whose persistent desire was to carry the gospel into a neglected part of the city and care for the poorer people of the region, who could not or would not go to the more fashionable and wealthy churches. Their self-sacrificing labors were quickly and abundantly blessed, and new members were added to the church at every communion. Some wealthy and influential men came to the support of the new enterprise, and threw in their lot with the struggling church. A new and commodious building was projected soon after the coming of their new pastor, a building which required all the resources of the struggling church, and called upon its members for no little self-denial. The prayer-meetings of Williston Church soon became famous throughout the city for their warmth and earnestness, and even on Sunday evenings the people decided that a prayer service, which often overflowed the vestry into the main body of the church, was more helpful and stimulating to their religious life than a more formal and elaborate service would be.

The Local Atmosphere.

Thus the local atmosphere was exactly favorable to the growth of the new seed which was soon to be planted. But one other condition was lacking, and that was soon supplied; for an unusually gracious revival interest was aroused among the people in the winter of 1881 in connection with the Week of Prayer. In anticipation of this week the pastor had preached and prayed. Expectation of an unusual blessing was aroused. A special day of prayer by the whole church preceded it. Prayer-meetings were held in connection with the Sunday-school service after the first Sunday of January, 1881. The expected, and not the unexpected, occurred. That which had been longed for and prayed for came to pass. Revival interest was awakened, as had been the case during the four preceding years of this pastorate in connection with the Week of Prayer; but in 1881 the interest was more general and intense than before. Many young people were led to decide to live for Christ and to acknowledge Him by joining the church, and just at this juncture, when not only the general atmosphere throughout the country was ready to welcome a new religious movement, but when the special and individual climate, if I may so speak, of that particular church was most congenial to the new and tender plant, the seed was dropped into the mellow soil of youthful ardor and devotion, and the first society of Christian Endeavor sprang up, and the movement, of which the future chapters of this book will tell, had begun. The Society, let it ever be remembered, was born in a revival.

The Revival in which the Society was Born.

CHAPTER II.

THE GENESIS OF THE CHRISTIAN ENDEAVOR SOCIETY.

THE BIRTH OF THE SOCIETY; ITS SUPREME PURPOSE; AND THE WAY IN WHICH THE CHARTER MEMBERS ACCEPTED THEIR PASTOR'S SUGGESTIONS ARE DESCRIBED IN THIS CHAPTER.

> "The Society commends itself to me by proving itself at once spiritual and practical, strong and supple. I appreciate its unity and variety, and, finally, its high value as developing simultaneously a spirit of ecclesiastical loyalty and of Christian solidarity, the latter being symbolized by the common title which unites all the societies under one wide banner, while it leaves to each of them perfect liberty."
>
> *Rev. Theodore Monod, Paris.*

A ROMANTIC interest always attaches to a birth, however humble and unimportant. The fluffy chicken peeping through the broken eggshell, and facing the sun for the first time with its unaccustomed eyes; the butterfly crawling out of the chrysalis before it has once dared to use its untried wings, are eagerly watched by every lover of life, because something new is stirring. Into a new body has come that wonderful, unexplainable principle called life. Even an incubator in a shop window will always attract more attention than a display of the richest and costliest goods.

The birth of a new organization which has a mission to perform in the world may occur in most humble and obscure circumstances. In fact, it usually does so occur, but it is nevertheless of interest even in its least important details.

In describing the birth of the first society of Christian Endeavor I think I cannot do better than to quote the story as written out by me some years since,* when the circumstances were freshly and vividly in mind:—

The Story of a Birth.

The second day of February, 1881, proved to be one of the bitterly cold days in the calendar of the year; and Maine knows something about cold weather, as my readers who have the good fortune to live in the Pine-Tree State can testify. Snow covered the ground and the house-tops, and glittering icicles like stalactites of diamonds hung on the eaves.

The crisp snow creaked under the runners of the flying sleighs, and the coasting and skating were excellent. But in spite of these outdoor attractions of a northern winter the young people accepted an invitation from their pastor and his wife to come to the parsonage.

Various savory and spicy odors from the kitchen were wafted upwards to the pastor's study throughout the morning of that day, for the Mizpah Circle were coming to tea, and the pastor's wife desired to treat them with due hospitality.

Mrs. Francis E. Clark.

In the afternoon some forty girls and boys, with a few young ladies, gathered for the usual meeting of the Mizpah Circle, and after tea were joined by their older brothers and sisters. Conspicuous among the older ones were Mr. W. H. Pennell and his fine Sunday-school class of young men. After a little general conversation as to the importance of starting right, of working for the church, and of showing one's colors for Christ on all occasions, the pastor with a good deal of hesitation produced a constitution whose germs had lain in his mind for a long while, but which he had written out for the first time that day.

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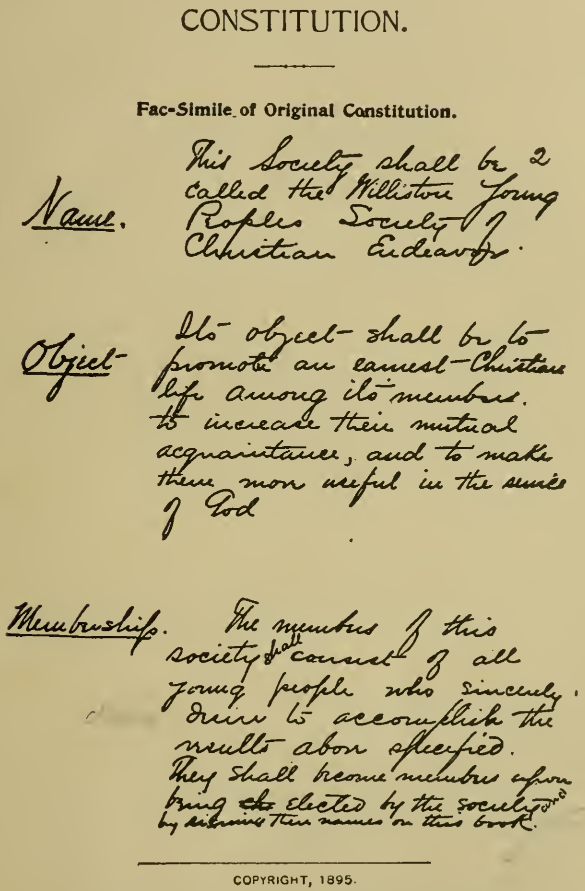
* In "World-Wide Endeavor."

He was afraid that its strenuous covenant would not commend it to the young people, that they would be afraid of its strictly religious character, that they would not find enough of the oyster-supper and "pink-tea" element in it to win their approval; but ever since his weak faith and lack of knowledge of young hearts have been rebuked by their acceptance of this constitution and by the loyal adhesion to it of millions of like-minded youth.

The Object and the Membership.

It was proposed in this document, which the minister that morning brought down from his study, that the society should be called the "Williston Young People's Society of Christian Endeavor." Its object was declared to be "to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God." It provided also that there should be two classes of members, "active and associate," the active members being those who sincerely desired to accomplish the results above specified, and the associate members those who were not willing to consider themselves decided Christians, but who desired the privileges and companionships of the society.

The leading committees were defined in the same way as they are now defined in the constitution of the Society, and it was soon provided that they should make a report to the society at the monthly business-meeting concerning the work of the past month. But, as in these days, so also in that early day, everything pivoted on the prayer-meeting. The most important clause of the constitution related to the prayer-meeting, which stated, *"It is expected that all the active members of this society will be present at every meeting unless detained by some absolute necessity, and that each one will take some* *part, however slight, in every meeting."* This sentence was underscored; and, when the constitution was printed, it was put in italics, which symbolizes the way in which it has been engraved, underscored, and italicized on the heart of the Christian Endeavor movement from that day to this.



CONSTITUTION.

Fac-Simile of Original Constitution.

2

Name. This Society shall be called the Williston Young Peoples Society of Christian Endeavor.

Object. Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

Membership. The members of this society shall consist of all young people who sincerely desire to accomplish the results above specified. They shall become members upon being ~~the~~ elected by the society and by signing their names on this book.

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THE GENESIS OF CHRISTIAN ENDEAVOR.
Facsimile of the First Page of the Original Constitution.

Moreover, this article concerning the prayer-meeting went on to state that once each month an experience-meeting

The Pivotal Meeting.

should be held, "at which meeting each member shall speak concerning his progress in the Christian life for the past month." "If any one chooses, he can express his feelings by an appropriate verse of Scripture." "It is expected, if any one is obliged to be absent from this experience-meeting, he will send his reason for absence by some one who attends." Moreover, at the close of the monthly experience-meeting, the constitution specifies that "the roll shall be called, and the response of the active members who are present shall be considered a renewed expression of allegiance to Christ. If any member is absent from the monthly experience-meeting and fails to send an excuse, the lookout committee is expected to take the name of such a one, and in a kindly and brotherly spirit ascertain the reason of the absence. If any member of this society is absent and unexcused from three consecutive experience-meetings, such a one ceases to be a member of the society, and his name shall be stricken from the list of members."

It will be noticed, that, word for word, this original constitution has in all important particulars been followed by the vast majority of the almost numberless millions of copies of constitutions printed since, though there is no compulsion in this matter, and every society may frame its own constitution in general conformity to the Christian Endeavor idea. The object of the Society was defined in the same way then as now. The two classes of members were distinguished from each other by the same definition then as now. The committees, so far as they were outlined at all, were assigned the same duties in that original constitution as they now assume wherever they are found.

The provision for the consecration-meeting was complete from the first, and the same words are used now as then, with the exception that it was in those days called an "experience-meeting," a name which was often applied to it for some years, but which was afterwards dropped for the broader and more significant term "consecration-meeting."

This, then, was the document which the pastor on that cold February evening brought down-stairs to his young people. No wonder that he felt in some doubt as to whether they would accept its strong and iron-clad provisions. With a good deal of natural hesitation he presented it to them, and read the constitution through, page by page.

How the Constitution was Received.

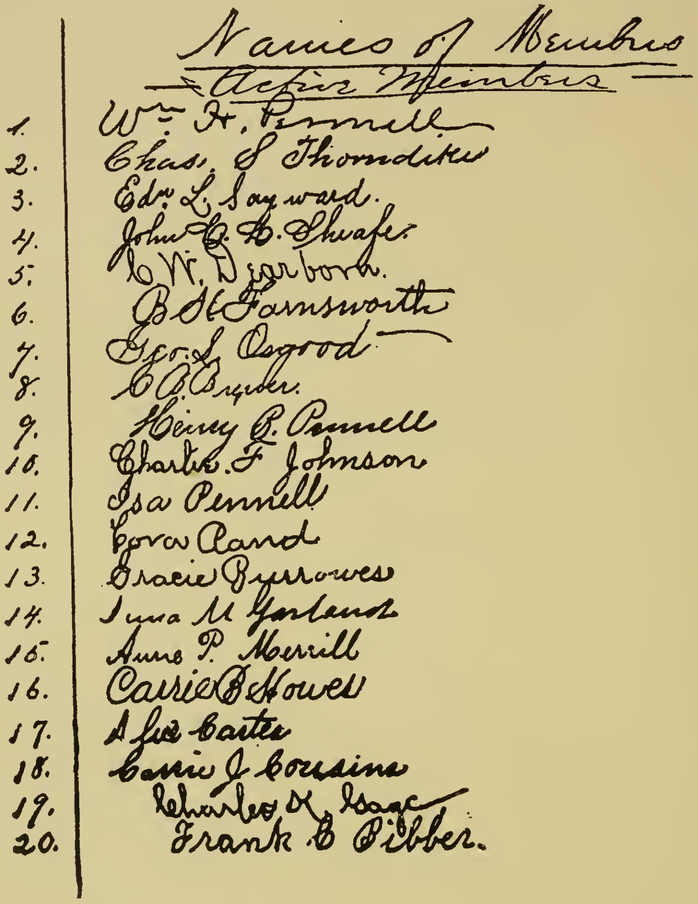
A deathly stillness fell upon the meeting. Those strict provisions were evidently more than the young people had bargained for. They had not been accustomed to take their religious duties so seriously. Nothing of the sort had ever been heard of in that church, or, to their knowledge, in any church, before. To some of them it seemed that more was expected of them than of the deacons even, and other officers of the church; and they felt keenly their own inexperience and awkwardness in Christian service.

It was simply a company of average young people. Not many mighty, not many learned, were there; but this company was another of the weak things which God used to confound the mighty. These young men and women were as bashful, as timid and retiring, as any similar company probably. Among them was not a single unpleasantly precocious young Christian. There was no prig in all that room, imbued with the smug consciousness that he was "not as other men."

They were active, energetic, fun-loving young people, just such as can be gathered in any church to-day.

But they were *Christian* young people. Their hearts were touched by love for Him who gave Himself for them, and they sincerely desired to do His will.

As I said, a considerable and painful silence fell upon the meeting when this constitution with its serious provisions was proposed. It seemed as if the society would die still-born, and be simply a creature of the pastor's imagination. But God ordered it otherwise. In that company were two who were especially influential and helpful in launching the little craft. These were Mr. W. H. Pennell, before mentioned, and the pastor's wife. Seeing that the matter was likely to fall through, at least for that meeting, Mr. Pennell affixed his signature to the constitution, and called upon his class of young



Names of Members
Active Members

1. Wm. H. Pennell
2. Chas. S. Thorndike
3. Edw. L. Sayward.
4. John C. H. Shwafe.
5. C. W. Dearborn.
6. B. H. Farnsworth
7. Geo. S. Osgood
8. C. C. Ryder.
9. Henry R. Pennell
10. Charles F. Johnson
11. Isa Pennell
12. Cora Rand
13. Gracie Burrowes
14. Inna M Garland
15. Anne P. Merrill
16. Carrie B Howe
17. Alice Carter
18. Carrie J Cousins
19. Charles K. Sage
20. Frank C. Pibber.

First Twenty Names of the Original Members.

men to do the same. Mrs. Clark quietly circulated among the girls of the Mizpah Circle, persuading them that it was not such a "dreadful" promise to make as they at first supposed, telling them that any earnest young person could live up to the provisions of this constitution, and promising herself to be an active member, though at first she shrunk from the pledge as much as any of them.

One by one the young men and women affixed their names to the document, a few more minutes were spent in conversation, a closing prayer was offered and a hymn sung, and the young people went out into the frosty night to their homes, with many a merry "Good-night," "Good-night," to each other; and the first society of Christian Endeavor was formed.

CHAPTER III.

SOME FIRST THINGS.

THE FIRST PRAYER-MEETING, THE FIRST LEADERS, THE FIRST SOCIAL GATHERINGS, AND THE FIRST COMMITTEES ARE THE SUBJECT OF THIS CHAPTER.

> "This admirable movement has already survived the peril of being a 'novelty.' There is a cemetery for religious and benevolent enterprises just at that point where novelty dies out, and plenty of them have had Christian burial in that 'potter's field.' By God's good guidance and rich blessing the Christian Endeavorers have left that fatal spot far behind, and are marching on, two million strong. May the societies live on, to march into the millennial morning with colors flying and the dear name of the Crucified on every ensign."
>
> *Rev. Theodore Cuyler, D.D., in 1894.*

ALTHOUGH the first society of Christian Endeavor was born, it had not yet begun its work, nor had it proved its right to live. The easiest thing in the world to do is to start a new organization. It requires little genius or foresight, and no tact and patient persistence. But to keep an organization alive, to foster it so that it shall increase in strength and stature and in favor with God and man—that is difficult. Thousands of young people's organizations, in the church and out, have been born only to die an inglorious death, "unwept, unhonored, and unsung." Such organizations had been started before in Williston Church, and had come to their natural end in a longer or shorter space of time. These failures caused the new organization to be looked upon, even by its warmest friends and advocates, with something of doubt and fear, if not of distrust. Would it go the way of all the others? Would it flourish famously for a few weeks, and then "peter out," in the expressive language of the boys of that period? No one could answer these questions, or pretended to. The new society was an acknowledged experiment, but an experiment undertaken modestly, but with trust in God for results, and with "faith triumphant o'er our fears."

A Modest Experiment.

The first prayer-meeting of the society was held a few days after the organization described in the last chapter, and on a Friday evening, the regular evening for the young people's meeting in that church. The pastor, at least, went to that meeting with not a little anxiety. He had staked much in his own mind upon this new organization. It was, he almost felt, his last hope; for he had tried other plans of interesting, entertaining, and thus winning the young people, with very indifferent success.

W. J. Van Patten.

But this first prayer-meeting of the new society surpassed his fondest expectations. It was a revelation, to him and to all who attended it, of what a young people's meeting might be. Nothing like it before had ever been held in Williston Church, noted as that church was, in limited circles, at least, for its good prayer-meetings.

A young man * was in the chair as leader of that first meeting, who was experienced and gifted in such service; but he did not have to do it all, or exhort any one to "occupy the time," or overwork the hymn-book in efforts to prevent the hour from dragging too wearily. For the first time in the history of that church, at least, all who attended the meeting felt some obligation to sustain it. They were not eloquent or wise, these

* Mr. Granville Staples, the first president of the society.

young people; but the meeting was theirs in a peculiar sense, and they were there not merely to listen and absorb, but to give out and to help.

The First Prayer-meeting.

The result was that, instead of the three or four little sermonettes and long prayers which had heretofore filled up the hour of the young people's meeting, forty young people, more or less, with Scripture verses and sentences of prayer, and some of the more experienced with longer testimonies or exhortations, were heard in those precious and prophetic sixty minutes devoted to the first genuine Christian Endeavor prayer-meeting.

The singing, too, took on new life and vigor; for it was their own singing; their own chosen hymns were suggested; in fact, in every sense it was their own meeting. It was evidently the little clause relating to the prayer-meeting which had wrought this marvellous change. This clause, which was afterwards expanded into the prayer-meeting pledge, read as follows:

"It is expected that all the members of the society will be present at every meeting, unless detained by some absolute necessity, and that each one will take some part, however slight, in every meeting."

But this meeting, though the first, was by no means the last of the series, nor was it the best, for each successive meeting seemed to grow in interest and power. Numbers increased rapidly. Young men and women who never thought of going to a prayer-meeting before were attracted to this one. When they came once, they came again, and often were soon enrolled as earnest Christians and active members of the society. The halting, stumbling, but genuinely sincere, utterances of these young disciples, the heartiness of their singing, the very Scripture verses which they made their own as they brought them to the meeting, gave new power and a perennial interest to a meeting which before had often been a dragging discouragement to pastor and young people alike. No longer now did the pastor look forward with apprehension to the Friday evening meeting, but with eager anticipation as to a place where he should himself gain spiritual help and new courage for his work, and in which his part, if he chose, might be as slight as that of the youngest boy.

In fact, though always present and always participating, he rarely led a meeting, preferring to sit with the young men as one of them, and giving the responsibility and educational advantage of leadership to those who needed it most, sometimes the very youngest boys and girls in the society.

Spread-eagle Oratory Discouraged.

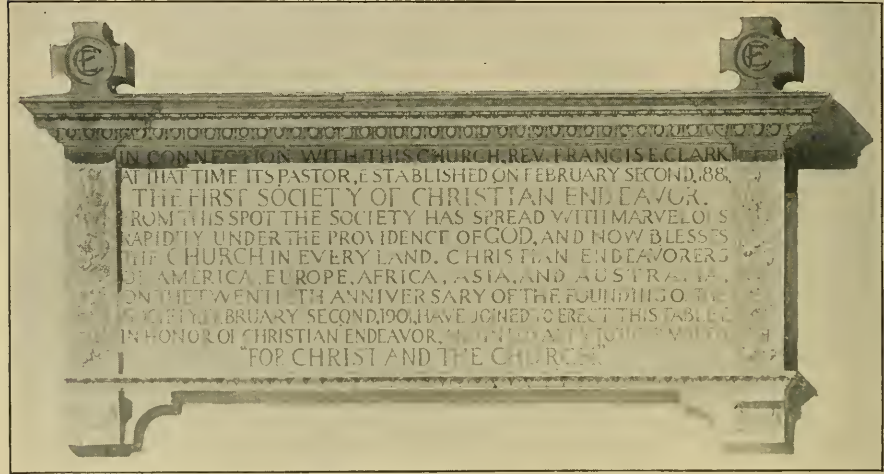
Of course it will not be supposed that a high order of literary merit was always attained in these meetings, nor that the graces of fluent eloquence and oratory were often exhibited. In fact, eloquence and oratory were rather discouraged, and anything like bombastic spread-eagleism would have seemed too absurd to be indulged in such a time and place.

There were, to be sure, a few among the older members who were educated, experienced, and gifted; but it was understood by all that the young people's meeting was no place to display gifts or graces of speech, but simply for outspoken acknowledgment of the religious purpose, a place for the expression, however poor and halting the words used, of the dominant purpose of life to serve Christ and to help others.

This thought entirely revolutionized the prayer-meeting idea of that church so far as the young people were concerned. It was not a place primarily for instruction, for learned essays or homilies, or even for "edification" in the old-fashioned sense of that term. It was a place for arousing the dormant religious life, for training and practice in the expression of that life, for the development of courage in acknowledging one's convictions, of sympathy for those who were struggling forward on the same up-hill road to the Celestial

City, and of encouragement to the weakest and humblest who, thus comparing notes, as it were, with others in the same stage of religious development, would gain a help that they could never get from the learned and the experienced.

In my opinion the true prayer-meeting idea a quarter of a century ago was in danger of being lost, as indeed it is now in some individual churches. The idea of instruction was dominating it. It had become the unwritten law in many a church that only those who were gifted and well educated could "take part to edification" in the prayer-meeting.


IN CONNECTION WITH THIS CHURCH, REV. FRANCIS E. CLARK,
AT THAT TIME ITS PASTOR, ESTABLISHED ON FEBRUARY SECOND, 1881,
THE FIRST SOCIETY OF CHRISTIAN ENDEAVOR.
FROM THIS SPOT THE SOCIETY HAS SPREAD WITH MARVELOUS
RAPIDITY UNDER THE PROVIDENCE OF GOD, AND NOW BLESSES
THE CHURCH IN EVERY LAND. CHRISTIAN ENDEAVORERS
OF AMERICA, EUROPE, AFRICA, ASIA, AND AUSTRALIA,
ON THE TWENTIETH ANNIVERSARY OF THE FOUNDING OF THE
SOCIETY, FEBRUARY SECOND, 1901, HAVE JOINED TO ERECT THIS TABLET
IN HONOR OF CHRISTIAN ENDEAVOR,
"FOR CHRIST AND THE CHURCH."

Memorial Tablet,
Williston Church, Portland, Me.

This idea had already borne disastrous fruit in many a church which had practically given up the social midweek meeting free to all for participation, and had substituted the midweek lecture, practically another little sermon to burden the pastor, and often to prove of small benefit to the few who heard it. But the radical idea that there was a place for all in the young people's meeting, and a part that all could take, however timid, bashful, or ignorant, revolutionized and revivified that dying young people's meeting in Williston Church, as it has done to many another wherever the Christian Endeavor idea has extended.

Young Leaders and Christian Heroism.

As has been said, not only were the youngest and most inexperienced young people expected to take part in the meeting, but they were expected to lead it as well; and this leadership of the weak proved by no means weak leadership, for with redoubled readiness and earnestness the others would rally to the help of their inexperienced and sometimes sadly flustrated companions; and all would pronounce this meeting at the end the very best of all.

One of these early meetings I remember with peculiar interest because of the entire inadequacy of the leadership from the oratorical point of view. It was the first attempt of this boy of thirteen or fourteen, who had but just begun the Christian life. The subject of the meeting was "Christian Heroism," or willingness to endure ridicule for Christ's sake. The boy leader gave out the hymn, and stumbled through the Scripture passage, evidently in great trepidation; but, when it came to giving his few words of explanation or exhortation, his ideas evidently forsook him. "If you are a Christian,—" he began, and could get no further. "If you are a Christian, —" he said once more, and there was another pause. "What you scared of, anyway?" was his only comment, and he sat down, doubtless inwardly covered with shame and confusion of face.

But it proved to be a capital opening for the meeting. The young leader had shown his own determination and courage, and that was better than a well-ordered and eloquent discourse on Christian heroism. The youngest and weakest felt that they could do as well as he; and so the meeting went on from start to finish with prayer and song and testimony and Scripture quotation, far more successfully, doubtless, than if the pastor or one of the elders had sat in the chair, and directed the thought of the young people.

It must not be supposed that all the meetings were of exactly this type. There were skilled leaders for some of them; sometimes the opening thought was contained in a brief written essay; and the pastor and a few older Endeavorers were always present to give the meeting the right turn if inexperience or timidity went hopelessly wrong. In fact, there was an infinite variety to these meetings, which was one of their perpetual charms.

But there were other "first things" in this new society besides the first prayer-meeting. This society did not expend all its energies upon the weekly meetings any more than its thousands of successors. This was rather the power-house where were obtained the spiritual energy and fervor which turned all the wheels of the society.

The First Sociables.

The first social gathering was quite as successful in its way as the first prayer-meeting. A social committee had been appointed at the very outset, and this committee felt it to be its business and privilege to make this first sociable as interesting and helpful to all as it could possibly be made. No wallflowers were allowed to adorn the sides of the room. No little groups and cliques were expected to spend the evening together to the neglect of their companions. It was a bright, breezy, entertaining gathering; and all went away feeling that a new social centre for the young people had been found, and that centre the church to which they belonged.

Rev. C. A. Dickinson, D. D.
Los Angeles, Cal.

Another of the first things was the

missionary committee with its activities. The Mizpah Circle, before alluded to, had trained the girls and the younger boys in missionary activities; and it was not hard for them to understand that to work for others was quite as essential a feature of the new young people's society as to pray among themselves. Pledge-cards for collecting missionary money were at once introduced, and the outlook of the society from the very first day embraced not only Portland and its charities, and the needs of America, but extended to India, China, Africa, and the islands of the sea; a prophecy, as it now seems, of the way in which this little society, looking out from Williston Church to the very ends of the earth, should soon *go* out into these distant countries to promote their evangelization and civilization.

First Committees.

Other committees to turn the musical ability of the society to good account, to beautify the pulpit with flowers, to visit the sick and poor, and to welcome strangers, were soon formed as the necessary outgrowth of the Christian Endeavor idea; and on that very first evening the lookout committee, which has proved so potent a factor in the life and growth of the whole movement, was inaugurated.

Its name indicates its purpose. It was to look out over the whole field of the society, and far beyond its borders. It was to find new members, and bring them in and introduce them to the work and to the workers. It was to be a kind of outside conscience to the indifferent and careless, to remind them of their duties, and to win them back to their allegiance. In a sense, indeed, this was the great fly-wheel of the society, which was to keep all the other wheels running. Its duties and offices were perhaps quite as original as any other feature of the new organization, and it has proved an indispensable adiunct wherever the Christian idea has found its way.

These first social gatherings, first missionary enterprises, first meetings, first committees, were *only* the first in a long series of growingly successful efforts to help the young and train them for Christ in Williston Church. The secret, if not of perpetual motion, at least of perpetual rejuvenation and renewal of energy seemed to have been discovered. This new society did not wane and dwindle as others had done before it. The love of the members did not wax cold; or, if some lost their first energy and impulse for service, others were added, and laggards were revived, so that the numbers and zeal of the society steadily held their own or advanced.

Bearing the Minister's Burden.

The minister did not have to push, and prod, and exhort, and in the end carry the burden himself; but it was distributed on so many younger shoulders that half of his own previous load was carried by them; and, with the young people to do the work and take the leadership in many activities, he could nevertheless be the unseen power behind them, keeping his hands on the reins to guide the little chariot where he deemed best, and always keeping in touch with his young people, as he had never been able to do before they were thus carefully organized for Christian service.

In other words, an organization as nearly self-governing and self-propagating as any organization can be had come into existence in Williston Church, and the problem which had exercised the heart of this pastor and thousands of others had in a measure been solved. It is not out of place to add here, perhaps, that after a quarter of a century the original society is still as strong and vigorous as ever. The minister who formed the society remained with them for only about three years after its organization. Three others have succeeded him, and to-day their honored pastor* declares that the society is still as his own right hand, that the young people are unswervingly loyal and true to their obligations. Generation has succeeded generation, for the generations in a young people's society are necessarily short-lived; but the original spirit animates the Williston young people of to-day. They have recently raised among themselves a thousand dollars for their beautiful new parish house, and in all activities for their society, for their church, and the "regions beyond" they maintain all the zeal and devotion of the original Endeavorers.

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* Rev. Smith Baker, D.D.

CHAPTER IV.

THE EXODUS OF THE SOCIETY.

HEREIN IS FOUND THE STORY OF THE BEGINNING OF THE SECOND SOCIETY, AFTER EIGHT MONTHS OF TESTING OF THE FIRST IN THE WILLISTON CHURCH, AND THE EARLIER EVENTS WHICH HASTENED THE EXODUS INTO ALL THE WORLD.

> "The coming historian will characterize the nineteenth century as *The Age of New Forces.* He will make mention of steam and electricity, and of their wonderful application and adjustments in the industrial world. He will have something to say about dynamite and of the part it played in enforcing peace. But he will dwell with vastly greater emphasis on certain new forces and new adjustments of religious things, such as the Sunday-school, the missionary propaganda, the temperance reform, women's work, and the Endeavor movement. Nor is the last the least. It stands for the transfusion of youthful blood; it means the mobilization of the Christian army; it marks an awakening as distinct as the Crusades and immensely more momentous."
>
> *Rev. David J. Burrell, D.D., New York City.*

THE exodus of the Society of Christian Endeavor from its original home was unlike that of the Israelites in that it was no forced matter compelled by hard taskmasters who would hold it back from any Promised Land. There was always the utmost readiness on the part of that society to share with others the good things which God gave to it, but its plans and methods were never forced upon another church or upon the attention of the world. The Society went out because it could not stay at home. It illuminated other churches than Williston and other towns than Portland for the same reason that a candle gives its light. It could not help it.

And yet for eight months the Christian Endeavor idea in its modern form was confined to Williston Church. It needed such a period of probation and testing before its value was sufficiently assured to be recommended to others. But by that time it had not only "felt its feet," to use a nursery phrase appropriate to such an infant society, but was ready to walk and leap beyond the borders of its own church home.

The Time of Testing.

By that time nearly thirty weekly prayer-meetings had been held, and with very few exceptions they had all been marked by spiritual power, and had proved of real and lasting benefit to all the members. By that time, too, the monthly roll-call meeting, which at first was called an "experience-meeting," had proved its supreme value in once a month facing the young disciples with the question of their progress or decline in the Christian life. The very calling of the names, as of those who had committed themselves to the service of the Master and to upholding the honor of His church, had a remarkable restraining and elevating influence, and it had come to be thought of, as it has since been frequently called, "the crowning meeting." The committees, too, several new ones having been added since that February night which has already been described, were working effectively and without friction; and their monthly written reports showed what they had at least endeavored to do in Christ's name and for His church.

The experimental days were by no means over, but the new plans had been sufficiently tried to permit a modest recital of them in *The Congregationalist* newspaper, under the title, "How One Church Looks after its Young People." This article, which was merely a brief description of the methods and plans of the Society of Christian Endeavor, now so well known, brought me an unexpected correspondence. I expected to hear no more from this than from any other newspaper article; and, as every writer knows, that is usually very little. But this article seemed to be on a subject which was exercising the minds of many.

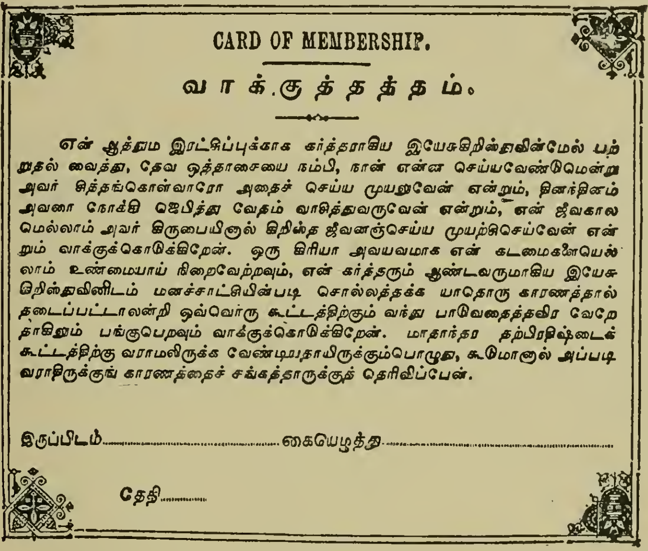
First Appearance in Print.

A reprint of the article in *The Sunday-School Times* and other papers in England and America increased the correspondence concerning this new organization, though it was some years before any fruit appeared in Great Britain. So many were the requests for information that it was soon found necessary to print with a gelatine pad some copies of the constitution which the Williston Society had adopted, to send to inquiring friends.

But even then it never occurred to any one, certainly not to the writer, that the subject would prove of general interest, or that it would ever be worth while to spend any money for printers' ink in making known the principles of the Society. Those early days of small expectations stand out in vivid contrast to these days that mark the close of the first quarter-century of the movement.

Now the constitution, which was then printed by the laborious and imperfect hectograph process, is multiplied by a million copies every year, and is calculated not in one language only, but in fifty. The principles which were then regarded as entirely experimental, adapted possibly to the church where they originated and to a few others of a similar character, are now confidently recommended not only to Americans and to the churches of the Pilgrim order, but to liturgical and non-liturgical churches, to English and French, Spaniards and Scandinavians, to the Teutons and the Slavs alike, to the Orientals as well as Occidentals. And not without reason or in a spirit of boastfulness is the Society thus commended, but because during these twenty-five years it has proved its adaptability to all these races and its ability to do for young people everywhere, if it is given a fair chance, what it had already done for the young people of Williston Church.

The reason for this universal adaptability must lie not in any wisdom of methods, but in the principles that underlie these methods. It is inconceivable that any mere form or plan of church-work that was not based on fundamental and universal principles could have thus succeeded so quickly in finding its way into every land and language.



CARD OF MEMBERSHIP.

வாக்குத்தத்தம்.

என் ஆத்தும இரட்சிப்புக்காக கர்த்தராகிய இயேசுகிறிஸ்துவின்மேல் பற்றுதல் வைத்து, தேவ ஒத்தாசையை நம்பி, நான் என்ன செய்யவேண்டுமென்று அவர் சித்தங்கொள்வாரோ அதைச் செய்ய முயலுவேன் என்றும், தினந்தினம் அவரை நோக்கி ஜெபித்து வேதம் வாசித்துவருவேன் என்றும், என் ஜீவகாலமெல்லாம் அவர் கிருபையினால் கிறிஸ்த ஜீவனஞ்செய்ய முயற்சிசெய்வேன் என்றும் வாக்குக்கொடுக்கிறேன். ஒரு கிரியா அவயவமாக என் கடமைகளையெல்லாம் உண்மையாய் நிறைவேற்றவும், என் கர்த்தரும் ஆண்டவருமாகிய இயேசுகிறிஸ்துவினிடம் மனச்சாட்சியின்படி சொல்லத்தக்க யாதொரு காரணத்தால் தடைப்பட்டாலன்றி ஒவ்வொரு கூட்டத்திற்கும் வந்து பாடுவதைத்தவிர வேறேதாகிலும் பங்குபெறவும் வாக்குக்கொடுக்கிறேன். மாதாந்தர தற்பிரதிஷ்டைக் கூட்டத்திற்கு வராமலிருக்க வேண்டியதாயிருக்கும்பொழுது, கூடுமானால் அப்படி வராதிருக்குங் காரணத்தைச் சங்கத்தாருக்குத் தெரிவிப்பேன்.

இருப்பிடம்.................................. கையெழுத்து..................................

தேதி..........

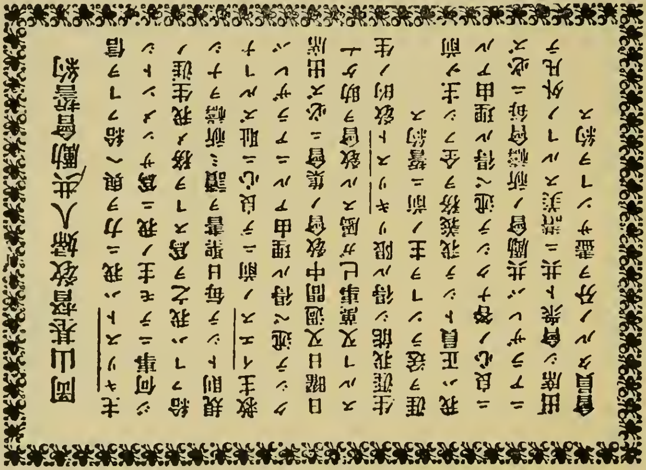
TAMIL.
The Christian Endeavor Covenant in Tamil.

But here is the secret: The Society in every part, in pledge and prayer-meeting, in its committees and all its activities, is based on these principles. The young Christian has implanted within him something of devotion to the highest ideals and a desire to attain them. The very words "conversion" and "Christian" are empty and meaningless unless this is true. This devotion must find expression in word and deed. "No impression without expression," is the latest word of the psychologist. Reduced

Universal Principles.

to ordinary phrase, the young Christian to grow in grace must practise the Christian graces. He must give out as well as receive. He must exercise as well as eat. He must not be ashamed of his religion, or unwilling to sacrifice himself for his Master. The Christian Endeavor Society simply says: "I will show these young Christians how they may work and how they may speak for Him whom they have begun to serve. I will provide an easy and natural channel for the expression by word and deed of their religious life."

Human nature is the same the world around, whatever be the color of the skin, the environment, or the heredity. To be a Christian means the same thing on the Congo that it means in Chicago; in Laos as in London the service of Christ calls for the same qualities of sincerity and devotion; and so an organization which made this appeal to the young people finds itself as much at home on the banks of the Nile or the Yang-tse-kiang as it does on the shores of the Connecticut or the Thames.



岡山基督敎婦人共勵會誓約

主キリストハ我ニ力ヲ與ヘ給フヿヲ信ジ何事ニテモ主ノ我ニ爲サンメントシ給フヿハ我之ヲ爲スヿヲ務メ我生涯ノ規則トシテ毎日聖書ヲ讀ミ祈禱ヲナシ救主イエスノ前ニデ良心ニ耻ズルヿナクシテ述べ得ル理由アルニアラザレバ日曜日又週間中敎會ノ集會ニ必ズ出席スルヿ又萬事已ガ屬スル敎會ヲ助ケ一生涯我能シ得ル限リキリスト敎的ノ生涯ヲ送ランヿヲ主ノ前ニ誓約ス

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JAPANESE.

The Christian Endeavor Covenant in Japanese.

The Moses of the new movement, if we may so call him, who first led it out into a new field of activity, was Rev. Charles Perry Mills, of the North Church in Newburyport, Mass.

Mr. Mills, who some years ago passed on to his abundant reward, was from the very beginning of his most useful career an enthusiastic advocate of the organization. After many years of labor among his own young people, recalling a full decade of happy service in his Christian Endeavor society, he characteristically wrote:—

"In the first voyage which the young Christian Endeavor child undertook, it passed successfully from port to port, from Portland to Newburyport, where it was warmly adopted because of its comely beauty and promising vigor. That Christian Endeavor was of spiritual origin and destined to become a providential movement may be gathered from the similarity of the occasions that called into being the first and second societies. The Newburyport pastor, the first winter of his pastorate, 1881, had the happiness to see a revival that resulted in the conversion of a goodly number of young people, a revival that was simultaneous with the one that occurred in the Portland church, that produced similar results, and that led to the formation of the first society, and then, when the plan of the first was known, to the second. The spiritual chords were vibrating in unison, all unconsciously, between these two seaport cities seventy miles apart on the Atlantic coast. . . . It was divinely given to Dr. Clark to originate the motion; the Newburyport pastor has always felt special gratitude that his life has been signalized by the opportunity given him to second the motion. If a motion is made and not seconded, that is one sign that it is without wisdom, or that the time is not ripe. But, when the motion is seconded, it is then open for discussion and adoption. The Williston plan was seconded because it was *motion,* an advance method over existing organizations for the training of the young."

Mr. Mills's "second" of the Williston motion was quickly followed by others, and before the new year of 1882 dawned there were at least three or four other societies, one in a Christian church in Rhode Island, another in the St. Lawrence Church of Portland, still another in Burlington, Vt.; and then the list began to increase so rapidly that the exact order could no longer be kept recorded.

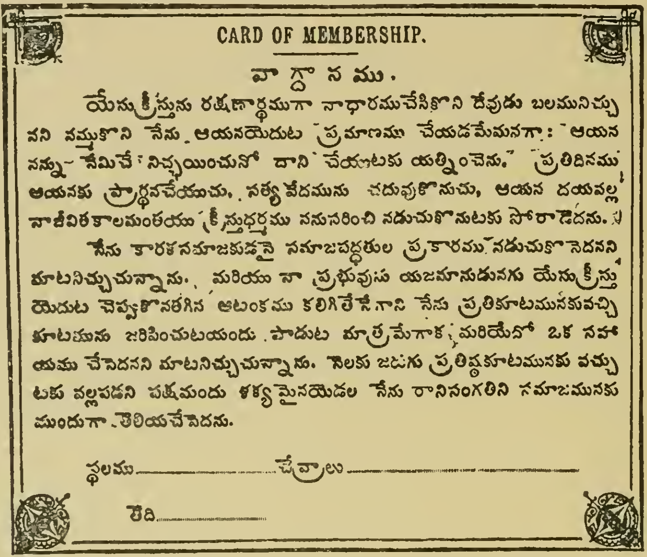
Demands upon the parent society and its pastor for information concerning the work became more and more numerous. A private bureau of information was practically established, whose expense was largely divided between Mr. W. H. Pennell, the first signer of the constitution, and the pastor. The constitution was printed, and one or two leaflets were prepared to save busy men the labor of an overburdening correspondence. But even then there was no thought of any large or permanent movement as resulting from the Williston experiment. How could such development come from such a tiny mustard seed? How could the branches from so insignificant and inconspicuous a tree extend into all the world? The idea, if it had occurred to any one in those days, would have seemed quite absurd. There were hundreds of more influential churches and wiser pastors throughout the country, who could with far more promise of success start such a movement.

But again God chose the "foolish things of the world to confound the wise, and . . . the weak things of the world to confound the things which are mighty, . . . that no flesh should glory in his presence."

One event which hastened the exodus of the Christian Endeavor Society was doubtless a little convention or "conference," as it was then modestly called, which was held in Williston Church on the second of June, 1882. This conference was certainly "the day of small things" from the modern convention standpoint. But it is significant that before the first society was eighteen months old it should call together its few friends and neighbors, saying, "Rejoice with me." This gathering was a forecast, small and insignificant as it was, of one of the great means which have been used of God in promoting the exodus of the Christian Endeavor idea. It is not too much to say that the Society has introduced a new era of conventions. It has popularized to an amazing extent the great religious convocation, and that little gathering in Williston Church on that early June day was the John the Baptist of the mighty gatherings, thirty, forty, and fifty thousand strong, that have assembled in Boston and New York and San Francisco and London, and which, with magnificent numbers and enthusiasm, now assemble year by year in almost every Protestant country in the world.

Six societies, with less than five hundred members, were represented at this first conference; but it was known that a few others existed. From Bath, thirty-five miles from Portland, one society sent representatives, all the other delegates coming from the city of Portland, which by that time had four flourishing societies, the Williston being the largest and reporting 168 members. It was thought remarkable, indeed, that any one should be enough interested in the society to journey the thirty miles or so necessary to bring the delegates from Bath to Portland, and their devotion was favorably commented on. But these few journeying delegates were typical of a great host which was soon to begin to make its annual pilgrimage to the Christian Endeavor convention.

A few years later, at about the same time of year, nearly 25,000 young people were journeying, not thirty miles, within the boundaries of a single State, but most of them for three thousand miles across the continent, to attend a similar convention in San Francisco. Delegates have been known to walk for seven days over the hot plains and hills of Mexico for two hundred miles or more, to reach their convention. Hundreds crossed the ocean from America to England when the World's Convention was held in the world's commercial capital. And I have myself seen my Bengalese fellow Christian Endeavorers reach their convention village very early in the morning, after an all-night tramp to reach it, which they must repeat on the following night, after the convention was over, in order to reach their homes, since there were few lodging-places in the village.



CARD OF MEMBERSHIP.

వాగ్దానము.

యేసుక్రీస్తును రక్షణార్థముగా నాధారముచేసికొని దేవుడు బలమునిచ్చునని నమ్ముకొని నేను ఆయనయెదుట ప్రమాణము చేయడమేమనగా: ఆయన నన్ను నేమిచేయ నిచ్చయించునో దాని చేయుటకు యత్నించెను. ప్రతిదినము ఆయనకు ప్రార్థనచేయుచు, సత్యవేదమును చదువుకొనుచు, ఆయన దయవల్ల నాజీవితకాలమంతయు క్రీస్తుధర్మము ననుసరించి నడుచుకొనుటకు పోరాడెదను.

నేను కారకసమాజకుడనై సమాజపద్ధతుల ప్రకారము నడుచుకొనెదనని మాటనిచ్చుచున్నాను. మరియు నా ప్రభువును యజమానుడునగు యేసుక్రీస్తుయెదుట చెప్పుకొనతగిన ఆటంకము కలిగితేనేగాని నేను ప్రతికూటమునకువచ్చి కూటమును జరిపించుటయందు పాడుట మాత్రమేగాక మరియేదో ఒక సహాయము చేసెదనని మాటనిచ్చుచున్నాను. నెలకు జరుగు ప్రతిష్ఠకూటమునకు వచ్చుటకు వల్లపడని పక్షమందు శక్యమైనయెడల నేను రానిసంగతిని సమాజమునకు ముందుగా తెలియచేసెదను.

స్థలము ______ చేవ్రాలు ______

తేది ______

TELUGU.

The Christian Endeavor Covenant in Telugu.

The story of some of these conventions will be found in other chapters, and I allude to them now only to show, by way of contrast, what that first little convention became, for it had within it the seed which developed by God's swift and mighty evolution into the unparalleled religious gatherings of these later days.

After all, the same spirit prevailed in that modest little convention of 1882, the same themes were discussed, the same fellowship was enjoyed, which have made memorable these later gatherings. The little oak is very small as it peers from the acorn, to be sure, and very insignificant; but it is an oak, nevertheless. Its first leaf is an oak leaf. Its fibre is of the texture of the giant parent, under whose shadow it grows, and the same kind of sap runs through its veins. So it was with this earliest convention. It gave promise of the future. The prayer-meeting and the consecration-service, the lookout committee, and the ways of winning others by the social gathering, and the larger objects of the Society, its spirit, and its fundamental purposes, were all discussed.

The oldest minister of Portland, Dr. Holbrook, who was then well beyond the Psalmist's threescore years and ten, was chosen chairman of the conference, thus demonstrating that, though this was a young people's society, largely composed of young people and led by them, yet there was no age limit which should prevent a young-hearted if gray-haired pastor from being their leader, counsellor, and friend, a characteristic fact which succeeding years have emphasized a thousand times.

The first permanent organization of societies was then effected with Mr. W. H. Pennell for president, with a list of vice-presidents, a secretary, and an executive committee, whose chief duty was to provide for a conference to be held the following year.

I will not burden this history with the names of those who were prominent at this time, and who became the officers and the members of this very modest and informal organization. Their names are recorded elsewhere,† and their work is held in grateful and imperishable remembrance. It seems prophetic that, small and insignificant as this conference appears in the light of future events, yet a Portland religious paper *

† Many in "World-Wide Endeavor."

* *The Christian Mirror.*

published at the time should contain this paragraph, in closing an account of the conference:

"May the time speedily come when every church in our land shall cherish in its midst one of these societies of earnest Christian Endeavor, full of faithful young workers, which in turn shall add beauty and strength to its pillars, and prove an honor to the church roll."

When we remember the few and small societies which then existed, and the small likelihood that their number would ever be very materially increased, it would seem that this was written in the spirit of prophecy rather than of actual expectation based on human foresight. That in less than twenty-five years this prophecy should be measurably fulfilled so far as the Protestant churches of America are concerned could have been discerned in 1882 only by the eye of faith.

Thus the Society went on and went out from its original home. As the days passed by, the volume of the Christian Endeavor stream rapidly grew larger and larger. Rivulets began to pour into it from every State and Province in America, and it was not many years before they were joined by tributaries from other countries whose story we must reserve for another chapter.

CHAPTER V.

THE LINE OF MARCH.

FIRST OUTSIDE OF AMERICA THE SOCIETY FOUND ITS WAY TO HONOLULU, THEN TO INDIA, THEN TO CHINA. SOME RECENT EVENTS ARE CONTRASTED WITH THESE EARLY BEGINNINGS.

> "The three words that lie at the foundation of our common Christian conceptions are 'consecration,' 'fellowship,' 'service.' Christian Endeavor has made these words and what they signify an integral part of the thought and faith of the Christian young people of all lands. 'Consecration' has become their creed; 'fellowship,' their ritual; 'service,' their practice. Under the impulse of such an organization the devout young people of all nations in a united endeavor for a world's redemption are exalting before the unbelieving and the unevangelized the Christ they love and serve. This is the crown and glory of the movement."
>
> *Rev. James L. Barton, D.D.,*
> *Secretary of the American Board of Commissioners for Foreign Missions.*

AT this point of our story, since we have been describing the exodus of the Society into fields immediately adjoining its original home, it seems fitting to tell something about its line of march into other lands, though the more detailed account of the development in these lands will be given in other chapters.

Undoubtedly the first society formed outside of the North American continent was the one in the Fort Street Church of Honolulu. The Hawaiian Islands were then an independent monarchy, though the American colony was large and influential, as it always has been since the days of the early missionaries. Rev. J. A. Cruzan, who was then the pastor of the church, writes that the article already alluded to, "How One Church Looks after its Young People," "drifted into his omnivorous scrap-book."

It is noticeable that the conditions existing in that church in Honolulu were the very same as those in which the first Endeavor society was born in Portland.

Beginnings Outside of America.

"Gracious revivals," wrote Mr. Cruzan, "in 1881-82 had brought a large number of new-born souls into the Kingdom. Many of these were young people, some of them young men who have since helped to make history in Hawaii. For the spiritual training of these young Christians there was organized a young people's meeting of the type so well known a quarter of a century ago, and of which in most cases it had to be sadly written, 'Ye did run well; who did hinder you?' Many things hindered this young people's meeting in Honolulu, and the summer of 1883 proved a welcome opportunity to allow it to die decently."

But the death of the old society made way for the birth of the new, and the following November (1883) the society was organized on Christian Endeavor lines, the first society in Hawaii and the first outside of America.

"The iron-clad pledge was pared down somewhat," says Mr. Cruzan, "and the usual result which follows the removal of the spinal column ensued—collapse. But there was life in the society, and it would not die. It was soon thoroughly reorganized on strict Christian Endeavor lines. The Hon. W. O. Smith, afterward the attorney-general of the republic of Hawaii, was chosen president, and proved an admirable leader. From that time forth this society has been an efficient factor in the life of the church with which it is connected, of the city of Honolulu, and of the little nation."

An Avenue of Palms in Honolulu.
The first society formed outside of North America was organized in the Hawaiian capital.

Thus wrote Mr. Cruzan something more than ten years ago, and with added emphasis the last paragraph might be written to-day. It is interesting to supplement his story with a scene that came under my own observation about a decade after his words were written. The steamer on which I was embarked with a companion for Australia steamed into the beautiful harbor of Honolulu early one morning in January, 1904, and the first object that greeted our eyes was a substantial steam-launch coming out to meet the steamer with a company of Christian Endeavorers on board. They wore their yellow ribbon badges, and almost before the little launch was made fast to the great steamer's side climbed up on deck bringing the warm and abundant greetings of the Honolulu Endeavorers. Here were the pastors of the churches of the several nationalities, and other leading workers, both young men and women. But they were only the prelude, as it were, to the full orchestral welcome that awaited us a few moments later at the pier, where was a throng of Endeavorers such as I have seldom seen gathered in one small city, American Endeavorers and Hawaiian Endeavorers, Chinese and Japanese Endeavorers, Portuguese also and some workers among the Koreans, who expected soon to start a society for this nationality. Garlands of leis were put about our necks, according to the Hawaiian custom. The sweet Hawaiian song* of welcome was joined in by all nationalities, and a little later in the great stone church where the first society was started we heard each company of Endeavorers, seated according to nationalities, and in their own tongue, consecrate themselves anew to the Master's serv-

A Memorable Scene in Honolulu.

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* "Hawaii's land is fair;
Rich are the gifts we share.
This is our earnest prayer,
  O Lord of light,
That as a noble band
We may join heart and hand
Till all Hawaii's land
  Stands for the right."

ice. In the Hawaiian group was a stalwart company of soldierly young men in their gray uniforms, from the society of the Kamehameha school. In the Chinese section, both Juniors and seniors were represented, as well as in the Japanese, and the Portuguese Endeavorers were none the less enthusiastic in their own way than the other nationalities for "Esforço Christão."

Thus had the little one in Hawaii become a thousand. Since that visit, though so recent, the growth of the Hawaiian societies has been still more remarkable under the leadership of Judge Lyle Dickey, the president of the Hawaiian Christian Endeavor Union, for in a single year the number of societies increased by more than 116 per cent.

The Bridge of Ten Thousand Ages, Foochow.

But Christian Endeavor was not to stop in its pilgrimage when only half-way across the Pacific. Very soon after we heard of its establishment in Honolulu news came that it had reached the coast of Asia, and was becoming acclimated in Foochow, China.

Rev. George H. Hubbard, a missionary of the American

Board in China, was the pioneer of the society in the distant Orient. As a young man in his Connecticut home he had become practically acquainted with the working of the Society, and with a young man's zeal to attempt hitherto untried experiments he concluded to see whether it was adapted to the Chinese mind.

Beginnings in China.

The response was emphatic and immediate. The society in Foochow was a success from the first, though of course the beginning, like all beginnings, was small and insignificant. But the Chinese have a genius for organization; their guilds and fraternities have made the society idea entirely workable in their hands, and Christian Endeavor is finding an ever-increasing opportunity and ever-enlarging field in the Celestial Empire.

One of the side-lights upon the beginning of the work in Foochow comes to us from an address of Mr. Ling, a gifted young Chinese pastor, who, with no less wit than quaintness of expression, when addressing a convention in Shanghai, remarked:

"As the gospel has spread, the devil has had to retreat. Now that he has nowhere to stay in Western countries, he has come to China to live. In 1884 we started our first Christian Endeavor society, the object of which is to drive him out of China. If we succeed, he cannot go back to the West, but must be driven into the Eastern sea, where he will meet the fate of the Gadarene swine, who perished in the waters."

From 1884 to 1900 is not a very far cry, but what a growth we note in the little organization which in 1884 according to Mr. Ling started to drive the devil out of China! It was my good fortune to attend the All-China Convention of that year, which assembled in the native city of the movement. Before the convention actually began, with some of the missionaries and Chinese Christians who were particularly interested in the work, with Mr. Hubbard as leader, we all assem-

Wonderful Growth in China.

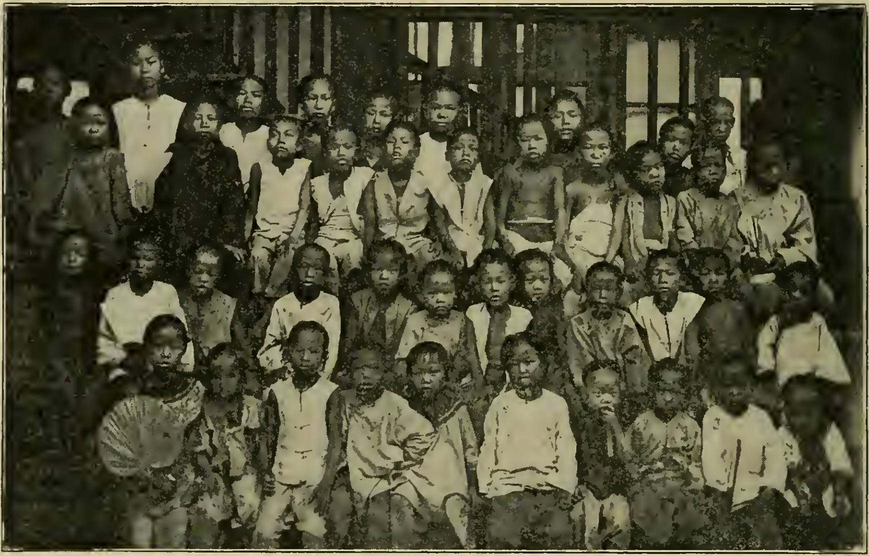
bled in the moonlight on the spot where sixteen years before the first little society had been formed. The house in which it started its career had been torn down, and we could not, therefore, meet in the rooms of its birth; but the next best thing was to stand in the open air under the stars, and sing "Praise God from whom all blessings flow."

The next day the first session of the convention was held in the largest church of Foochow. More than a thousand blue-gowned Celestials were gathered there; and, as the writer was introduced, they all rose and, putting their hands high above their heads, shook them at him in their own unique and expressive way of giving welcome.

Before this, Mr. Hubbard, who is specially skilful in devising pleasant reminders of the past, had provided me with a little Chinese drum, and a rude gavel made from a beam of the house in which the first society of Christian Endeavor in China was started. This gavel and drum were to be used in calling the convention to order, and were reminiscent of the earliest days, when the Society, for lack of a better name, and because of the difficulty of translating "Christian Endeavor" into Chinese, was called in that tongue, "THE DRUM-AROUND-AND-ROUSE-UP SOCIETY." The name perhaps was as rude as the gavel; but it was significant, too, and exactly expressive of one chief purpose of the Christian Endeavor Society, vigorously to seek out and arouse to action the young Christians of the world.

This convention, too, was notable in other ways, for it showed in a remarkable way how, on mission ground especially, denominational differences can be sunk, and the widest Christian fellowship prevail in a common organization. The society started in China in a mission of the American Congregationalists, but it soon spread into the Methodist and Church of England missions, which occupy the same great field of the

Fukien province, though, unhappily, as it seemed to many, the Methodist societies had been changed at the request of home authorities into Epworth Leagues, and were not so directly concerned with the convention as the others. Yet this first meeting was held in a Methodist church, the largest in the city, and the missionaries of the Church of England were quite as pronounced as the American missionaries in their interest and advocacy of the Society, which has spread to all their stations throughout the province. From Foochow the Society has spread into the remotest parts of China, as will be told in a later chapter. Some of the delegates to this convention had come many days' journey by the slow and primitive Chinese land conveyances, or in the dreadful steerage of a Chinese steamer, knowing perfectly well that when they reached the convention they could understand little or nothing that was said; for most of the addresses must



A Ragged Sunday-School, in Foochow, China.

Heroic Delegates.

necessarily be in the Foochow dialect, which was not familiar to those from a distance.

"Why did you come?" I said to one young man, who had travelled five hundred miles, and who spoke and understood a different dialect. "Why did you come if you knew you could not understand what was said?"

"O," he replied, with kindling eyes and a glowing smile, "I would not have missed the convention for anything. I never realized before that there were so many Christian people in all the world. To be sure, I could not understand much of what was said; but I knew the tunes that were sung, and I could feel the spirit and atmosphere of the convention; and these have been the most blessed days of all my life."

One of the eminent missionaries at this convention, Dr. J. E. Walker, actually translated some of the addresses from Foochowese into Mandarin, so that the distant Chinese delegates might understand them. A remarkable example of the unifying power of Christianity, which thus made even the Chinese of different provinces acquainted with one another, and united them in a common bond of fellowship and a common organization. Thus again had the little one of 1884 become the thousand and the ten thousand of 1900.

Of one more country I must speak in this chapter. For at about the same time when the Society found its way to Hawaii and China it also made its appearance in India, or rather in Ceylon, the spicy island to the south of the great triangular peninsula. How interesting and almost unbelievable were those reports that came of the establishment of the first societies in different lands! "Can it

Miss A. Bliss,
Founder of the first society in South Africa, at Wellington in 1887.

be," the Endeavorers said to themselves, "that God has a use for our little society in countries so strange and remote? Can it be that our pledge and consecration-meeting can help the dusky children of distant Asia?"

Beginnings in India.

We hardly dared to believe the good news at first; but, as letters began to arrive with detailed accounts of these beginnings of Christian Endeavor, we came to believe that possibly the Society had a wider mission than we had dared to dream. Among these letters, so surprising in their information, was one from Miss Margaret Leitch of Ceylon, telling of the formation of a society among the Tamil-speaking children of Jaffna. This could be called in these days a Junior society, and the generosity of these early Juniors has often stimulated to self-denial the Juniors at home, as they have been told how the boys belonging to this first Ceylon society were accustomed to dedicate a cocoanut-tree to the Lord's service, and to write upon the bark the letters which in Tamil stood for Y. P. S. C. E. All the cocoanuts which grew upon this tree, we were told, were given for missionary work in other lands, while the girls who were too poor to afford a tree dedicated a hen to the same purpose, and all her eggs and chickens were sacred to missionary work.

The Society seems to have sprung up almost spontaneously in several other parts of India; first of all, in the Arcot mission of the Reformed Church, whose missionaries have always been particularly active in advancing the cause. So small were many of these beginnings, however, that they have left but few records behind them. But all the greater is the contrast with the splendid growth and vigorous aggressiveness of the Indian Endeavorers of the present day. Processions a thousand strong and more march through the streets of the convention cities, with streaming banners, and beating drums, and loud, triumphant trumpets, according to the Indian custom.

"Who are these?" say the non-Christians one to another, as they come rushing to doors and street corners as the procession moves past.

"These are the Christian Endeavorers," proudly respond the members of the Society. "They are meeting here in a great convention, over a thousand strong. Their object is to make India a Christian land. They have millions of brothers and sisters in America and Europe and Australia and all the world over. Come to the meetings, and hear what they have to say, and listen to their singing, and learn the Jesus way."

Often this invitation is accepted, and these great gatherings of enthusiastic Endeavorers in India, as in America, leave a permanent impression behind them of the enthusiasm, vigor, and aggressive earnestness of the young Christian of the twentieth century. Thus again has the little one of 1883–84 in India become the thousand of to-day. May the thousand of to-day become the million of to-morrow!

CHAPTER VI.

THE HAND OF PROVIDENCE.

THROUGH VERY HUMBLE INSTRUMENTS GOD ESTABLISHED THE SOCIETY IN GREAT BRITAIN, AUSTRALASIA, THE ISLANDS OF THE SEA, AND ON THE CONTINENT OF EUROPE, AS THIS CHAPTER NARRATES.

> " It is not possible to perpetuate for twenty-five years a religious movement requiring the co-operation of multitudes, and to extend it around the globe, unless at its heart is something more than the will and purpose of men, even the directing wisdom and impulse of the Divine Spirit."
>
> *Rev. Charles Cuthbert Hall, D.D.,*
> *President of Union Theological Seminary.*

IT is always a joy in this chronicle to record, as we have frequent occasion for doing, the special hand of Providence in guiding the beginnings and the progress of the Christian Endeavor movement; for, while it makes the human agencies that have been concerned in it the less important, this record shows the divine favor, and gives promise of permanent results, for He who hath planted and hitherto cared for the seed will scarcely allow it to droop and wither.

Even the most careless student of this history, and the most sceptical of those who study the ways of God with man, can hardly have failed to see already the good hand of Providence in the Christian Endeavor movement. It is almost inconceivable that a society starting under these obscure auspices, with no influential backing or ecclesiastical patronage, should have found its way so rapidly into so many lands and so many denominations unless directly guided by a higher

LEADING BRITISH ENDEAVORERS.

Rev. John Pollock,
President of the British C. E. Union.
Rev. Bishop Evelyn R. Hassé,
Ex-President of the British C. E. Union.

Rev. J. D. Lamont,
Ex.-President of the British C. E. Union.
Rev. W. Knight Chaplin,
Hon. Secretary of the British C. E. Union.

power than we could see at work with our eyes merely upon the human chess-board.

Horace Bushnell has a powerful sermon on the subject, "Every Man's Life a Plan of God." This title is true of human organizations as well as of human lives, and the further story of the introduction of the Christian Endeavor movement into Great Britain, Australia, and other lands, where it soon made its way, shows in a remarkable manner the divine care for small beginnings. "The romance of the insignificant" is characteristic of the beginnings of Christian Endeavor in all lands.

Beginnings in Great Britain.

One of the members of the first society in Portland before it was many years old was a young mechanic, who had recently come from Crewe in England to try his fortune in the New World. Being a member of the High Street Church of his native English city, he soon found congenial friends among the young people of Williston Church, and entered into their life and religious activities. He was by no means a remarkable young fellow, merely a bright young mechanic; but he could write a letter. Few can do less than that. He soon wrote to his former pastor in Crewe, the Rev. A. W. Potts, about the new religious organization which he had found in Portland, which was called the Society of Christian Endeavor. He suggested that perhaps such a society might be equally good transplanted to English soil. The letter bore fruit, and after a few months from its receipt by the pastor a similar society was organized in the High Street Church of Crewe.

From this little seed the plant grew, not as rapidly, to be sure, as in America; for there were certain prejudices and traditions to overcome in the mother country, which were not so strong in the younger nation. But still it grew, and in 1891, nine years after the first American convention was held, the first English convention gathered in this same High Street

Church of Crewe. The pastor to whom years before this young mechanic wrote his simple letter gave an abundant welcome to the two American delegates* who attended it.

"Welcome, thrice welcome," said Mr. Potts, in his opening address, "for you have come to undertake this great Endeavor task. Welcome to all the toil and conflict of this great movement; welcome to all the joy and the inspiration of it also, and in the end may it please God to welcome us all into heaven's higher fellowships, and to grant to us the final rewards of our labor and victory."

The First Convention in Great Britain.

To this higher reward Mr. Potts was very soon summoned. He lived but a short time after this; but his life-work had been done and well done, and he will always be remembered as the earliest friend and pioneer of the Society in Great Britain.

In this address of welcome he speaks, to be sure, of "this great movement;" but it was by no means great at this time in Great Britain. A few struggling, half-distrusted societies existed in different parts of the United Kingdom, but there was no concerted Christian Endeavor movement, which then, and for some time afterward, sheltered itself under the kind wing of the Sunday-school Union. This Union first in 1888 invited the writer, and afterwards in 1891 invited some American friends† with him to present the claims of the new movement to the British public.

So much for the small beginnings. But what a contrast do we see now! A young man some twenty years ago wrote a letter to his pastor in England. A little society resulted, in a comparatively uninfluential church. Barely a dozen years roll around, and we see the religious circles of London itself moved by a mighty religious gathering of youth. From all parts of the United Kingdom they pour into the capital. England and Ireland and Scotland and Wales all send great delegations. From America nearly two thousand Christian Endeavorers reach the shores of Great Britain in spite of a deplorable accident which burned their steamers and disarranged their plans, just on the eve of embarkation. From Australia and New Zealand come very considerable contingents, and many countries of continental Europe are represented.

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* The Rev. Charles A. Dickinson, D.D., and the Rev. Francis E. Clark, D.D.

† The Rev. James L. Hill, D.D., the Rev. Nehemiah Boynton, D.D., the Rev. C. A. Dickinson, D.D.

A Wonderful Contrast in 1900.

The Alexandra Palace is filled with a vast throng of earnest young Christians; twenty thousand, it is said, being gathered under the crystal dome at the same time, while great tents outside are pitched to accommodate the overflowing throng. The greatest pulpit orators of two continents assemble on the platform, representing all the great denominations of Protestantism. For this is the World's Christian Endeavor Convention of 1900.

At the same time Exeter Hall and the City Temple, the Metropolitan Tabernacle and the Westminster Chapel, are laid under contribution to accommodate the convention; and on the Sunday in hundreds of churches of the metropolis are preached eloquent sermons by representative Endeavorers, concerning the principles and methods of the movement, for there are more than six hundred* Christian Endeavor societies in London alone, and throughout Great Britain they are numbered by the thousands, and their adherents by the hundred thousands. Who will say that in such growth the hand of God cannot be seen?

About the time when the young man from Crewe wrote the letter above mentioned, another young man sailed in his father's ship from Newburyport. His father was the cap-

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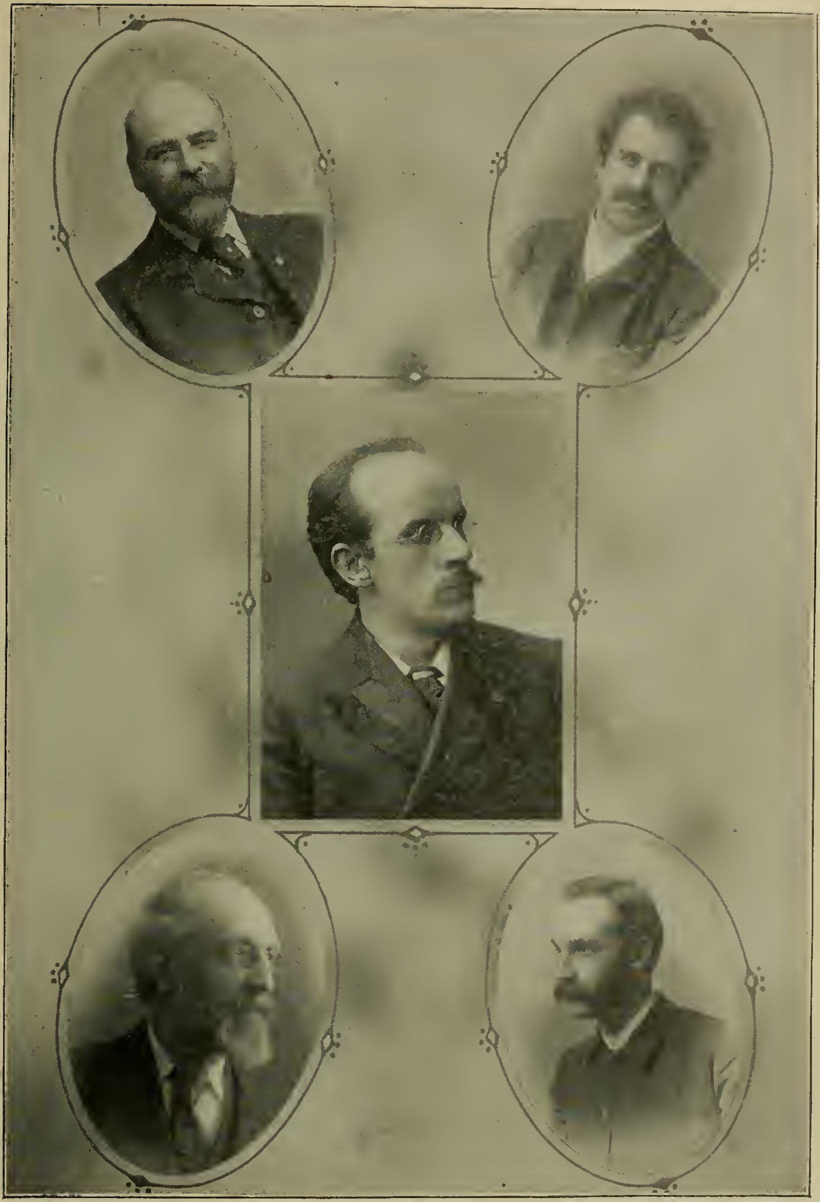
*The date of this convention was July, 1900. This number is now very considerably increased.



PROMINENT BRITISH ENDEAVORERS.

Mr. W. H. Hope,
Liverpool.

Rev. James Mursell,
Adelaide, So. Australia, formerly of Edinburgh.

Rev. Carey Bonner,
London.

Mr. Charles E. Waters,
London.

Rev. J. Brown Morgan,
Bradford.

tain, and the young man, with health somewhat impaired, took passage with him, hoping for restoration of health. But God had other designs in that voyage than simply the renewal of the health of one faithful young Christian, though that, too, was accomplished.

How the Society Was Carried to Australia.

Far-off Australia was the destined port of this Newburyport ship, and the young Christian Endeavor passenger, it is interesting to know, was a member of that second society of which we have already told in the "Exodus" chapter. This young traveller has never made any pretensions to special eloquence or wisdom. But like a thousand other young Endeavorers he was faithful to his covenant pledge and his religious training, whether in New England or at the antipodes. After the ship dropped anchor in the beautiful harbor of Brisbane the young American went ashore of course, and equally of course he went to church,—for was not that in his pledge?—and entered somewhat into the religious life of the town, though his stay was but short.

It was long enough, however, for him to tell the Rev. Mr. Whale, the pastor of the Baptist Tabernacle, and Mr. G. H. Buzacott, another prominent Christian worker of Brisbane, of the new society which was making headway in America, and whose principles and practices he knew so well because of his personal work in the old North Church of Newburyport.

There is nothing like personal knowledge and personal advocacy. "We cannot but speak the things which we have seen and heard," said Peter and John on one of the great occasions of their lives. So this young man simply told the things that he had seen and heard among the young people in his own home church, and the first society in Australia was the result.

About the same time when this society was formed in

Queensland another was formed in Prahran, a suburb of Melbourne, in Victoria.

From independent information, but in an equally inconspicuous and unheralded way, this other society was started; but from this little seed what fruit-laden orchards have grown! By way of contrast let us visit together the Junior rally of the Victoria convention of 1904, held very near the birthplace of the first, or possibly the second, little society in all Australia.

A great throng of people is making its way to the great Exhibition Building, the largest audience-room in all the great city of Melbourne. Here, not many months before, in the presence of a Duke and Duchess of York, the Australian Commonwealth had been proclaimed, and the six colonies had become the six states of the great United States of Australia.

An Australian Scene.

But on this occasion of which I speak, the huge hall was thronged not with politicians or curiosity-seekers, but with the five thousand children of the Junior societies of Christian Endeavor of Melbourne, with as many more of their fathers and mothers and teachers and older friends, who had come to see them build the "Christian Endeavor Bridge."* The stones of the bridge are marked "Faith" and "Hope" and "Love" and "Temperance" and "Fidelity" and other graces. One side of the bridge represents the Sunday-school and the home, while the other side represents the church of the living God. With laborious care the children put together the blocks, and locked them all with the keystone "Jesus Christ." Lamps were lighted on the parapet, which spelled out "JUNIOR." Three large flags were unfurled, one from each parapet, the Union Jack, the Stars and Stripes, and the Australian flag, which received the most applause of all from the young patriots.

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* This is a favorite Junior exercise in Great Britain and Australia, and was first prepared by Mr. W. H. Hope, of Liverpool.

They were banked up around the great organ, one of the largest in the world, in vast tiers, banks on banks of sweet, smiling, prettily dressed children, the loveliest of flower-gardens. They overflowed into the galleries near by, and into the floor of the audience-room below, while thousands of delighted parents filled the back spaces. Then, when the exercise was over, the children began to troop over the bridge by scores and hundreds, passing, as they were directed, from the home side and the Sunday-school side to the church side of the bridge, thus symbolizing, as was intended, the great idea of Junior Endeavor as the causeway between the home and Sunday-school and the church, the bridge over which a multitude of children in Australia and other countries are metaphorically passing every year, to take their place, as we may hope and believe, as "pillars in the temple of our God."

As we look on that first scene of small and insignificant beginnings and on this great throng of interested and enthusiastic Christians, after a very few years gathered in the Island Continent, a scene which I have witnessed in all its essential particulars half a score of times in the great cities of Australia, we must again say: "This work is not of man, but of God. His guiding hand is in it all."

The Story of a Stranded Sailor.

Some few years after the first society was started in Portland a poor old sailor lay sick in a hospital in Port Antonio, in Jamaica. This was nothing unusual, nor was it out of the ordinary for this stranded sailor to have given to him some illustrated papers and magazines, which had been sent for the purpose by a good lady in Boston. Among the other papers was one called *The Golden Rule,** the chief exponent and advocate of the Christian Endeavor cause. The old sailor very likely knew nothing of the Christian Endeavor Society, and cared as little for it; but he was interested in the pictures with which the paper abounded, and afterward carelessly laid it one side.

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* Now *The Christian Endeavor World.*

But God had a use for that stray newspaper. A good Christian philanthropist of Port Antonio, when visiting the hospital and the sick sailor's cot, took up the paper, and read for the first time of the Christian Endeavor Society, which was then but little known, even in the land of its birth. But the good seed was sown in the heart of the visitor, and soon after the first Christian Endeavor society made its appearance in the Methodist Church at Port Antonio. Again the good seed sprang up and bore fruit, and soon began to "shake

GOD
CHURCH PRAYS
GOD
Y P S C E.
GOING

Jamaican Christian Endeavor.

like Lebanon" throughout the beautiful island of Jamaica.

Not many years after, it was my good fortune to visit this lovely tropic isle, and everywhere from end to end I found that Christian Endeavor societies had been planted. One meeting especially in the ancient capital, in Spanish Town, impressed my imagination. The church was thronged with a great company of black Endeavorers, for there are of course but few others in the island, where white people, are, numerically speaking, but an insignificant fraction of the population. In that balmy climate the windows and doors were all wide open, and dusky faces peered in at all of them, for there was no room in the large church for the throngs who would attend. On the platform were the colored ministers, and besides the two American visitors only one other white person, the very efficient and beloved secretary of the Jamaica Union.

The address of welcome was given by one of the blackest of the black brethren, and was characteristic of his eloquent race, hearty, enthusiastic, and genuine.

"We are very glad," he said in his expansive peroration, "to welcome our American cousins, as *we English* say."

A Cousinly Welcome.

This representative of the British nation had never been in England, nor had any of his ancestors, nor was it likely that he ever would go; but it seemed to me not only a beautiful tribute to the patriotic feeling of the people that they thought of themselves as "we English," but it was also a tribute to the cause of Christ and to this youngest organization of the Christian family that it brought together white English and black English, Americans and Africans, and made them feel their kinship in the common cause of Christ; for it was something more hearty than a "cousinly" welcome that the Americans received throughout the island.

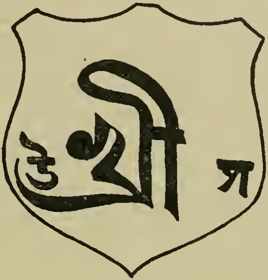
Thus again the story of the mustard-seed was repeated

교즁형뎨들은ᄒᆞᆷ거힘씁시다

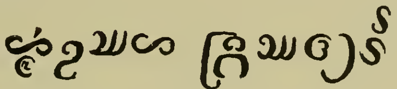
KOREAN

共勵會

JAPANESE



BENGALI



LAOS

Christelike Strevers Vereniging
DUTCH

Esforço Christao
PORTUGUESE

Kristelig Virksomhed
DANISH

Activité Chrétienne
FRENCH

Entschiedenes Christenthum
GERMAN

Attività Cristiana
ITALIAN

"CHRISTIAN ENDEAVOR" IN DIFFERENT LANGUAGES.
These are a very few of the scores of languages into which the Christian Endeavor name and constitution have been translated.

in the history of Christian Endeavor in Jamaica. Again is the hand of God plainly seen as we look at the chance paper sent to the sick sailor, and the vigorous and influential work of Jamaican Christian Endeavorers as it is now being carried on in almost every town and hamlet of the island, a work that has spread to the other West Indies, and bids fair to bring the same blessing to them.

In every other country Christian Endeavor had an equally inconspicuous beginning, though not always so rapid a growth. In Germany, now one of the Continental strongholds of the Society, it was introduced by a young theological student named Blecher, who read in 1893 an article on the Society by a German American, Pastor Berner, of Buffalo, N. Y. "I spoke of it," says Pastor Blecher, who from the very beginning has been the faithful and indefatigable secretary of the German Christian Endeavor Union, "to several pastors and friends; but they paid little attention, and showed still less sympathy with it. 'Quite good, but American,' was the usual answer."

Ill health sent the president of the United Society to Switzerland in 1894, and on his recovery, in November of that year, a meeting was held in Berlin in the interests of the Society, Herr Graf Bernstorff being the interpreter. No one who was present at that meeting, who knew the obstacles to be encountered and the difficulties to be overcome, would have dared to predict that in 1905 a great European Christian Endeavor convention would be held in the same city of Berlin, attended by delegates from most European countries, and holding among many other meetings a great praise service attended by six thousand people, at which service German royalty itself was represented, as well as a great multitude of the royal servants of the King of kings.

Contrasts in Germany.

I have already spoken of a visit to England in 1888 at the invitation of the Sunday-school Union. After the meetings in England were over I crossed the Channel to spend a few hours in Paris. Seeking out one of the McAll Mission stations, I found there the Rev. C. E. Greig, who was holding at that very moment a meeting for the boys and girls of that quarter of the city. When he knew of the mission that had brought me to Europe, he exclaimed at once: "This is indeed most providential. I have long been seeking and praying to know what more I could do for the boys and girls. This very day the thought has been strangely impressed upon me that something new should be attempted. The Christian Endeavor Society is the very thing. We shall try it at once wherever we can in our mission."

He was as good as his word, and from that moment the Society began its career in France, and has never ceased to be grateful for the kindly interest and guiding hand of the head of the McAll Mission.

So I might go on, telling in detail the story of the small beginnings in every land. It is the same story, varied by interesting details in all the countries where Christian Endeavor has found a foothold. No king or bishop or pope has decreed its existence; no great church has fostered its growth; but in every country the seed has been planted by some humble, earnest worker. In every country it has been watered by the dews of Providence, and has grown under the sunshine of God's grace. And in every land its motto might well be,

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

A Gospel Boat in Foochow,
With Leading Endeavorers on Board.

CHAPTER VII.

UNDERLYING PRINCIPLES.

WHEREIN ARE SET FORTH THE FUNDAMENTAL IDEAS OF CHRISTIAN ENDEAVOR AS THEY ARE VIEWED BY AN AMERICAN AND A BRITISH LEADER.

> "In our age we want whole-hearted Christians; we must therefore welcome everything which helps to lead youth to a living, active Christianity. Now it seems to us that these societies help to win young men and women to take a decided standing for the cause of the Lord. This will not only be a great blessing to the young people themselves, and afford them a hold, but also be of incalculable value to the churches in gaining for them members who know in whom they believe, and who take an active part in church-work."
>
> *Count Bernstorff, Berlin.*

CHRISTIAN Endeavor is now found in almost every land, among people of many colors and climes and languages; in some lands just springing up as a little tender plant, and in others grown into a strong tree deeply rooted in the ground. In every land the Society has sprung up to meet a need that was felt, and everywhere it has adapted itself to the varying needs and circumstances.

Though conditions are very different in all these lands, though languages and customs and manners differ greatly, yet hearts are the same all the world over, and the needs of those who are young in the Christian life are much the same, whatever their circumstances. Many of the methods used in these Christian Endeavor societies may differ, but the fundamental principles are the same in all lands. The trees may grow to different heights, may put forth different colored blossoms, and perhaps require different care, but the roots are the same. In every land the essentials have been preserved, while the non-essentials have been varied to suit the varied conditions.

In stating the fundamental principles which are necessary to a true Christian Endeavor society perhaps I cannot do better than to quote here a part of an address at the World's Christian Endeavor Convention in London, in July, 1900, after a third Christian Endeavor journey around the world.

CHRISTIAN ENDEAVOR — WHAT IT STANDS FOR THE WORLD AROUND.

SOME twelve years ago the word of the Lord seemed to come to a quiet minister in eastern America, telling him to take his pilgrim-staff and scallop, and travel from one end of the world to the other in the interest of a new-born movement called Christian Endeavor.

He felt that he could not be disobedient to the heavenly vision, as he thought it to be; and since then, by sea and land, by rail and river, he has been journeying, going thrice around "this goodly frame, the earth," and travelling not less than a quarter of a million of miles.

During the last twelve years it has been his privilege to visit every State, Province, and Territory in North America, almost every country in Europe and Asia, every colony but one in Australia, the Ottoman Empire, Egypt, South Africa, Mexico, and some of the islands of the East and West Indies.

He would be a dull scholar indeed, had he not learned some things from the book of experience concerning the essential and non-essential features of Christian Endeavor.

Pardon him, then, if at this World's Convention, having

UNITED FREE CHURCH
ENDEAVOUR. 1901

Christian Endeavor Convention in Bombay in 1901.
In the centre of the picture are Dr. Robert A. Hume and the Rev. F. S. Hatch, the President and the General Secretary of the India Christian Endeavor Union.

completed within the past week a third Christian Endeavor journey around the world, he draws upon this experience, claiming naught for his opinions but the virtue that they are not mere opinions, not theories, but deductions, attested by the hallmark of practical experience in many lands.

One test of a truth is that it is universal. Faith is faith in India and Kamchatka. Hope is hope in the New World and the Old. Charity is the greatest of the Christian graces at the equator and the pole. So it is in all lesser matters that have in them the elements of universal truth. Here is the test of the value of an idea, of a movement, of an organization. Is it a temporary expedient that meets some local, temporary need, or is it a satisfaction for a universal need? Is it a post to which something may be tied for a little while, or is it a tree, with deep-running roots and wide-arching branches, which grows with the year, and whose seed takes root in any fertile soil? Thus can movements be tested.

Let us apply this proof to the principles of the Christian Endeavor Society, and see if it meets the test. In this crucible let us also try the different features of Christian Endeavor, and find which are universal, that we may know which are essential.

In any such movement there must necessarily be many things that are local and temporary. Committees that are necessary in one society are entirely unnecessary in another. Place and hour of service, methods of roll-call, ways of conducting the meetings, frequency and character of business gatherings, all afford room for an infinite variety of details, preventing any dull uniformity of method, and affording opportunity for the utmost ingenuity and resourcefulness. In these details societies in different parts of the world will surely differ one from another, and they ought to do so. These matters are not the essential, universal principles of the movement. It would be the height of absurdity to say that because a society in London has its meeting at seven o'clock Monday evening a society in Labrador should observe the same day and hour; that because a society in Sydney has nineteen committees a society in Shanghai must have just a score less one.

A thousand matters are left free and flexible in Christian Endeavor. Personal initiative, invention, resource, the constant leading of the Spirit of God, are possible.

The Christian Endeavor constitution is no hard chrysalis which forever keeps the butterfly within from trying its wings.

There is room even for experiments and failures, since we will always remember that the worst failure is to make no endeavor.

Yet, while this is true, it is equally true that a universal movement must have universal principles that do not change with the seasons, do not melt at the tropics, or congeal at the poles. A tree puts forth new leaves every year, but it does not change its roots. It simply lengthens and strengthens them.

The roots of the Christian Endeavor tree, wherever it grows, are Confession of Christ, Service for Christ, Fellowship with Christ's people, and Loyalty to Christ's Church.

The farther I travel, the more I see of societies in every land, the more I am convinced that these four principles are the essential and the only essential principles of the Christian Endeavor Society. Let me repeat them:—

I. Confession of Christ.
II. Service for Christ.
III. Fellowship with Christ's people.
IV. Loyalty to Christ's Church.

With these roots the Christian Endeavor tree will bear fruit in any soil. Cut away any of these roots in any clime, and the tree dies.

I. *Confession of Christ* is absolutely necessary in the Christian Endeavor Society. To ensure this are the methods of the Society adapted in every particular. Every week comes the prayer-meeting, in which every member who fulfils his vow must take some part, unless he can excuse himself to his Master. This participation is simply the confession of Christ. The true Christian Endeavorer does not take part to exhibit his rhetoric, or to gain practice in public speaking, or to show what a logical prayer he can offer to God; but he does take part to show that he is a Christian, to confess his love for his Lord; and this confession is as acceptable made by the unlearned, stumbling, lisping Christian as by the glib and ready phrase-maker, if the few and halting words of the former have the true ring of sincerity about them.

The covenant pledge is simply a tried and proved device to secure frequent confession of Christ. It is essential to Christian Endeavor, but essential only because it secures, as nothing else has been known to do, the frequent and regular confession of Christ by the young Christian.

It also secures familiarity with the Word of God by promoting Bible-reading and study in preparation for every meeting.

The consecration-meeting, with its roll-call, is another indispensable instrument that makes confession doubly sure and doubly sacred.

The calling of the names at the monthly roll-call declares the faithful confessor of Christ, and also reveals the careless non-confessor and pledge-breaker as no other device can do, and confronts each one month by month, with the solemn question,

"Am I on the Lord's side?
Do I serve the King?"

This principle of confession in Christian Endeavor, I have found all the world around, is not dependent on degrees of latitude and longitude. The societies in Foochow, China, have flourished and multiplied because from the beginning they have observed this essential feature of Christian Endeavor. The rude little groups of Christians on the Ningpo, just out of rank, crass heathenism, have caught hold of this great principle in their societies, and, though they have little else, they are worthy the fellowship of any metropolitan society in London. In a post and telegraph station in North Japan, in the beals of East Bengal, on the ships of the United States Navy, in the prisons of Kentucky and Indiana, among the rude Islanders of the South Seas, our covenant is kept, and the Christian Endeavor Society flourishes because the covenant ensures constant confession of Christ, and constant confession ensures a good society of Christian Endeavor; for it is one of the main trunk roots through which it draws nourishment and life.

In this virtue of free, outspoken confession of our faith we Anglo-Saxon Protestants are singularly lacking. I know of no race that is so shamefaced about its faith, so unwilling to declare its allegiance. The Turk stands five times a day and prays with his face toward Mecca, caring not who sees him. On the housetop, by the wayside, in the courtyard of the inn, when the hour of prayer comes, he unfailingly declares, "Great is God, and Mahomet is His prophet." I have heard the Buddhist mutter half the day long, "I believe in Buddha; I believe in Buddha."

I have seen the Russian soldier in far Siberia face the rising sun, and, with half a thousand comrades looking on, cross himself and pray as though he were alone with God.

I have seen at least more outward devotion in a Catholic cathedral than in any Protestant chapel I ever entered.

I have seen a thousand Catholic priests reading their Bibles and prayer-books in public cars, but I have seen very few Protestant ministers open their Testaments when any one was looking. One cause of the mighty strength of these corrupt faiths is that their adherents are not ashamed of them. One reason for the weakness of our purer and more rational belief is that we who profess it are so loath to confess it. Christian Endeavor has come to the kingdom to remedy in part this defect and to make professors confessors.

Our form of confession is the prayer-meeting. Here we acknowledge our faith. Here we declare our allegiance. And in our confession and declaration we renew our love, and strengthen our zeal, and brace ourselves against temptation, and equip our hearts for further conquests.

Let no one make light of the prayer-meeting, or decry our covenant pledge, which makes and keeps our prayer-meeting the power that it is. Whoever does this decries not a fad, a notion, a temporary expedient, but a universal principle of Christian Endeavor, and, I believe, an important principle of the highest Christian attainment.

II. Another universal principle of Christian Endeavor is *constant service.* If confession is the lungs of the movement, service is its hands and feet. In no part of the world have I ever found a good society whose members were not at work. Never have I found a true society that ignored its committees; for our committees make service possible and easy, systematic and efficient. The society was not made for its committees, but the committees are made for the society, to make it a working organization. The most multifarious kinds of service have our societies undertaken; but all societies, the world round, that are worthy of the name are at work in some way.

What are they doing? Ask the pastors and the Sunday-school superintendents in America and Great Britain and Australia. Ask the missionaries in the Punjab and among the Telugus, among the simple people of the Laos country, among the Armenians and the Zulus, the Karens and the Arabs, and they will all tell you the same story, "In the ideal society every member is responsible for some definite, particular task."

This chorus of response is so universal and emphatic that it must have a significance that cannot be ignored. This feature of our society is not a matter of indifference.

It is not a late accretion. It is not a question of climate or race. From the first day of the first society, during all these nearly twenty years, this feature has characterized our movement, and, into whatever land it has spread, it has been known by this feature of systematic, organized, and individual service.

Here, too, I believe, we can see the hand of God in building the society on this corner-stone. For various reasons our churches have come to contain many silent partners, many names of those who do not serve. Social considerations, decline of early zeal, physical incapacity, have filled our church-rolls, and have not multiplied our church-workers. I am not finding fault or indulging in a cheap fling at the laziness of Christians. I am stating a fact. Some counteracting forces were needed. Here is one of them,—a society whose ideal, like Wesley's, is, "At it, and all at it, and always at it"; a society that finds a task for the least as well as the greatest, for the youngest and most diffident, as well as for the few natural-born leaders.

A few weeks ago I visited a strange old Buddhist monastery which for three thousand years has been hidden away in a valley among the hills of Korea.

Here live and pray four hundred monks who, with their long line of predecessors, during these three millenniums, have maintained a corporate existence. They are recruited from the lowest ranks of the people. They are despised and hated by most of the Koreans, and yet they have prospered and grown rich and powerful, while the country has grown poor and weak.

What is the secret of their success and long life in the land? Listen. To every neophyte some task is given. Each has his own office and service. Among the younger ones, at least, there are no drones. For three thousand years these monastic bees have been making honey, and the hive still stands because it is filled with workers. A lesson may be learned by every Christian Endeavor society in the world from this remote monastery among the beautiful hills of Korea.

III. Again, I have learned that *our fellowship* is an essential feature of Christian Endeavor. This, too, is not a matter of zones or climates or latitudes or languages. Our fellowship is a universal, God-given, fundamental feature of Christian Endeavor. This World's Convention demonstrates it. The movement, to-day more emphatically world-wide than ever before, emphasizes it.

In every land I have felt the heart-throbs of my fellow Endeavorers. Our Christian fellowship is expressed in different ways, but it is always the same fellowship.

In Japan I have prostrated myself on hands and knees with my fellow Endeavorers and touched my forehead to the floor as they touched theirs.

In China, over and over again, a thousand Endeavorers have stood up as I addressed them, and have shaken their own hands at me while I have shaken mine at them.

In India they have hung scores of garlands about my neck until I have blushed for my own unworthiness of such a flowery welcome.

In Bohemia they have embraced me and kissed me on either cheek.

In Mexico they have hugged me in a bear's embrace, and patted me lovingly on the back.

Always I have felt that these greetings were far more than personal matters. They represent the fellowship of the cause. Always, whatever the form, the loving greeting of loving hearts is the same.

In the Fukien province of China, when we approached a Christian village,—where, by the way, there is very likely to be a Christian Endeavor society,—we were sure to hear in the soft accent of the almond-eyed peoples the greeting, *"Ping 'ang, ping 'ang, ping 'ang"* ("Peace, peace, peace"). Perhaps a hundred people, old and young, would utter this benediction, as we walked through a single village.

So it seems to me, as I have gone around the world again and again, I have heard the gentle word of fellowship from a million Endeavorers, "Peace, peace, peace."

This fellowship is not an accident or a matter of chance. It is an inevitable result of the movement. When the second society was formed, nineteen years ago, the fellowship began. Then it became interdenominational, interstate, international, intersocial, intercontinental, and, as some one has suggested, since

"Part of the hosts have crossed the flood,
And part are crossing now,"

it has become intermundane.

IV. Once more, a universal essential of the Society of Christian Endeavor is *fidelity* to its own church and the work of that church. It does not and cannot exist for itself. When it does, it ceases to be a society of Christian Endeavor. It may unworthily bear the name. It may be reckoned in the lists, just as an unworthy man may find his name on the church roll. But a true society of Christian Endeavor must live for Christ and the church. Its confession of love is for Christ the head, its service is for the church, His bride; its fellowship is possible only because its loyalty is unquestioned.

This characteristic, too, I have found as universal as the Society. I have found no real exceptions. In city or country, in Christian land or mission field in Europe, Asia, Africa, or America, it is everywhere the same.

Because this is our ideal and our principle and our earnest endeavor, let me urge older Christians, however, not to hold Christian Endeavorers responsible, as some are inclined to do, for every weakness among young Christians, which the Society is doing its best to remedy, but cannot wholly overcome. Because many young people do not often go to church the Society is often blamed. Because some forget their vows the splendid fidelity of the rank and file is forgotten. Because the church pews are not filled, or the Sunday-school enlarged, or the longed-for revival comes not, the Society is made the scapegoat by some unthinking Christians for these defects, for the very reason that its ideals on these matters are exalted.

Bear with me if I rehearse once more the fundamental, necessary features of this world-wide movement, at this World's Convention—

Confession, Service, Fellowship, Fidelity.
Confession of our love for Christ.
Proof of it by our service for Him.
Fellowship with those who love Him.
Fidelity to our regiment in which we fight for Him.

Notice that each of these principles is natural and basal. No one of them is a matter of mechanism. No one is a matter of expediency. Each is a *sine qua non.* In every continent you will find these features of Christian Endeavor are necessary. I think you will find, also, that no other roots are vital to the tree.

These principles make necessary the pledge and consecration-meetings; they justify the systematic work of the committees; they explain our unexampled conventions; they reveal the reasons of the rapid growth of Christian Endeavor in all the world. To secure constant confession the binding force of the covenant pledge is needed, and the monthly roll-call cannot be dispensed with; to ensure constant service the regularly apportioned work of the committees is essential; to give voice to our fellowship our conventions and various meetings are inevitable. Our loyal fidelity regulates and guards the whole organization.

But these principles are not for the world-wide movement alone. Your society, my fellow Endeavorer, needs them all. The same principle of gravitation applies to the thistle-down fluttering to the earth and the planet whirling through space. Your local society cannot grow strong and healthy and fulfil its God-given mission unless it stands four-square for confession and service, fellowship and loyalty. Come nearer home and take the truth to your own heart. You cannot be a worthy Endeavorer unless you confess Christ, work for Christ, love Christ's people, and uphold Christ's church.

We have been around the world, but we have come back to our own soul's threshold. To your own experience I confidently appeal when I assert once more what the experience of twenty years in all lands has proved, that the fundamental, universal, enduring features of Christian Endeavor are confession, service, fellowship, fidelity.

In closing this chapter let me also quote a few words from the Rev. F. B. Meyer, whose writings have helped so many Christian Endeavorers in so many lands to lift their ideals higher and to lead a stronger and nobler Christian life. Mr. Meyer was at this time president of the British Christian Endeavor Union, and the passage quoted from his address at this same World's Convention in London sets forth the fundamental ideas of Christian Endeavor as seen by a British leader in Christian Endeavor and in all kinds of Christian work—

"Christian Endeavor stands for five great principles:

(1) Personal devotion to the divine Lord and Saviour, Jesus Christ, so that we do not simply rely on His work of propitiation, finished on the cross, but view Him as our living King, whose will is law in every department of life. (2) The covenant obligation embodied in our pledge, without which there can be no true society of Christian Endeavor. COVENANT, mark you, as the president of Scottish Endeavor insists, which implicates the help of the Spirit of God as the only source and inspiration of our endeavor. (3) Constant religious training for all kinds of service involved in the various committees, which are, equally with the prayer-meeting and the covenant, essential parts of every society of Christian Endeavor. (4) Strenuous loyalty to the local church and denomination with which each society is connected. (5) Interdenominational spiritual fellowship, through which we hope not for organic unity, but to realize our Lord's prayer for spiritual unity, that all who believe in Him may be one. In these five points the heart and the soul of the Christian Endeavor movement are concentrated.

"Christian Endeavor is a protest against the life which is built in water-tight compartments, and demands that Christ shall be supreme — over the cricket field and lawn-tennis court, over the store and workshop, over the weight in the scale and the sentence from the bench, over the drawing of a check and the writing of a book."

CHAPTER VIII.

HELPS AND HELPERS.

THE EARLY CONVENTIONS, THE EARLY LEADERS, AND THE BEGINNINGS OF THE STATE AND LOCAL UNIONS ARE DESCRIBED HEREIN.

> "The founders of this society labored in discouragement and obloquy often, but they labored with a sublime optimism and an invincible faith in God that never faltered. They had no precedents to guide them, and, while they may have made mistakes, I agree with the judgment of the late Dr. C. F. Deems, of precious memory: 'No management in America is, all things considered, less open to adverse criticism than that of the Society of Christian Endeavor.' I know that is a good deal to say, but, when I think of the dangers that beset its founders and promoters, and of the wonderful success of the movement that might so easily have been wrecked upon any one of the thousand rocks that lay in its course, I record the above judgment as, before God, my deliberate conviction."
>
> *Rev. E. R. Dille, D.D., San Francisco.*

IN other chapters it has been told how the Society began, and how it began to grow in many lands. Why it grew is explained more by the principles which underlie it, and have given it vitality and propagating power. The means of growth, the helps and helpers, provide other chapters of interest in the history of the Society.

Chief among these agencies of growth must be reckoned the United Society and the different unions, local, State, and national, which are all embraced in the World's Union of Christian Endeavor.

We have already seen how the Society grew, at first slowly and without remark, but soon by leaps and bounds. In 1885 there were 253 societies recorded, of which Massachusetts had more than one-third. Maine came second, with less than half as many, while New York had almost as many on her list as the Pine-Tree State. Pennsylvania had but five societies instead of the nearly five thousand of which now she boasts. But even these five indicated a gain of more than five hundred per cent over the previous year.

Beginnings of Rapid Growth.

Though there were rumors, more or less indefinite, of the formation of one or two societies in other lands, Christian Endeavor was still substantially confined to New England and New York, with one or two outposts beyond the Mississippi River, notably in the Pilgrim Church of St. Louis, and still another on the far Pacific coast, in Oakland, Cal.

Comparatively limited, however, as was the field, inquiries were coming from all parts of America, and from other lands as well. Unless the new society were to be stifled and starved in its cradle, and die, and be forgotten like its ancient predecessor already described, some decisive step must be taken. Two or three busy men could no longer take care of the correspondence involved, much less find the time and the money to extend the knowledge of the Society where it was most needed.

In July, 1885, the Fourth Annual Convention of Christian Endeavor Societies was held, and on the native soil of Maine; for Ocean Park, the Free Baptist Camp-Ground of Old Orchard Beach, was the chosen place for what proved to be an epoch-making convention in the history of the Society.

An Epoch-Making Convention.

No one realized its importance at the time, for it had little in common with the great conventions of modern days. But an ardent little company gathered there in the octagonal pavilion under the fragrant pine-trees, by the sounding sea, a little company, to be

PROMINENT AMERICAN ENDEAVORERS.

Rev. S. W. Adriance. Rev. James L. Hill, D. D.
Rev. Ralph W. Brokaw, D.D.,
Rev. H. B. Grose. Rev. Nehemiah Boynton, D. D.

sure, but one that had tested Christian Endeavor principles, and believed in them, and was ready to take any wise advance steps to send them on their mission throughout the world.

Here were Dickinson and Hill and Boynton and Grose and Blakeslee and Brokaw and Gifford, all of them young men who had not then achieved the fame or the semi-lunar fardels which now adorn their names. There, too, was Adriance, the beloved first secretary of the Society, whose church in Lowell, however, loved him as well as the Christian Endeavor cause, and therefore would not allow him long to continue in the exclusive service of the Society.

There, too, was Ward, the brilliant young collegian, who soon succeeded Adriance in the secretaryship. Shaw was also one of the select Christian Endeavor "four hundred" who assembled at Old Orchard. As treasurer of the United Society, a post which he has held almost from the beginning, he outranks all other Christian Endeavor officials in length of service. Graff, too, had come on from St. Louis as a representative of the first society beyond the Mississippi River, and had travelled farther than any other half-dozen delegates. Now for fifteen years he has efficiently helped the cause in connection with *The Christian Endeavor World* or the United Society, of which he is now the business manager.

Early Leaders.

Mr. W. J. Van Patten, of Burlington, Vt., was another young man whose presence made this convention memorable. He had already distinguished himself in Christian Endeavor circles, not only by forming one of the first half-dozen societies and introducing the movement into the State of Vermont, but also by giving liberally for the promotion of the cause, circulating gratis a whole edition of the first little book* written concerning the Society, and advertising widely in secular and religious papers that, if any one desired to know more about the Society of Christian Endeavor and its methods, information would be furnished, free of charge, by W. J. Van Patten, of Burlington, Vt.

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* "The Children and the Church," by Rev. F. E. Clark.

Such was the company of young men gathered at this small but historic convention. They had an idea which the world needed. How should they tell it out so that the world should hear? was the great question before them. The answer was, "We must have a permanent organization, and a general secretary, who shall give his time to the work," and this answer before the convention was over, was embodied in the formation of the United Society of Christian Endeavor, with Mr. W. J. Van Patten for president, the Rev. S. W. Adriance for secretary, and Mr. George M. Ward for treasurer. As already explained, Mr. Ward soon succeeded Mr. Adriance in the secretaryship, and Mr. Shaw stepped into the office for which he was evidently fore-ordained, and which he has ever since held, the treasurership of the United Society.

Though the secretary could not live by bread alone, he certainly could not live without bread. It must be provided for him, and so, under the leadership of the Rev. James L. Hill, in the space of a short half-hour $1,210 was subscribed for the modest salary of the secretary, and for the promotion of the work generally Eleven societies subscribed no less than fifty dollars apiece. Others gave from twenty-five to ten dollars, and individuals also subscribed generously.

Thus was launched the organization which more than any other has contributed to the spread of the Christian Endeavor cause throughout America, and, we may add, throughout the world, since for many years the United Society acted in the capacity of the World's Union, sending information wherever it was asked for, printing the constitution and other literature in scores of different languages, and giving freely of its funds for the extension of the cause in all the world.

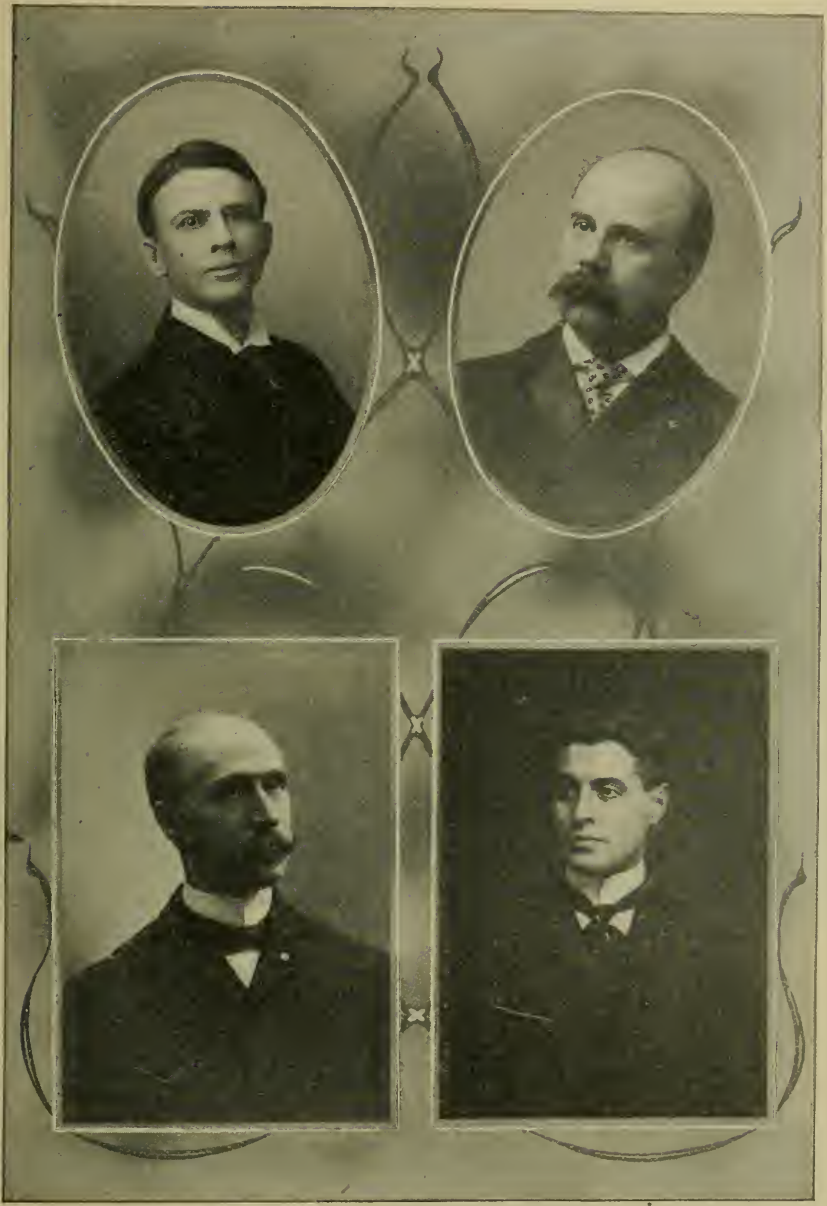
The World's Union.

In 1895, to anticipate a little, the World's Union was formed for the express purpose of advancing the cause of Christian Endeavor throughout all the earth; but for years this Union relied upon the United Society to furnish it with the sinews of war for its undertakings, and only within two or three years past, as its needs became greater than the United Society could supply, has it collected funds on its own account.

To anticipate again the history of the United Society, it may be as well to state in this connection that two years later, in 1887, the writer was chosen president of the United Society, when it was made plain to him that he must give up his chosen and beloved work as pastor, and devote his whole time to the Christian Endeavor movement. Mr. Ward did efficient service as secretary for three years, when he was succeeded by Mr. John Willis Baer, a magnetic speaker and of fascinating personality, who soon won his way into the hearts of the young people of America, and became a foremost leader of the Christian forces of the country, while he, in turn, was succeeded in 1903 by Mr. Von Ogden Vogt, who to-day is winning his golden spurs as an efficient leader in this most responsible position.

One of the most important functions of the United Society has been to provide a model for similar organizations throughout the world, a model, of course, which is not servilely followed, as it ought not to be, for circumstances and conditions vary; but in a general way national Christian Endeavor unions in all parts of the world have the same duties and are managed in much the same way.

Great Britain and Australia, India, China, and Japan, South Africa, Germany, Spain, France, Switzerland, Italy, and many other countries now have their United Societies, many of them called by that very name, others called "National Christian Endeavor Unions," as in Great Britain.



LEADING AMERICAN ENDEAVORERS.

Von Ogden Vogt,
General Secretary of the
United Society of Christian Endeavor.

William Shaw,
Treasurer of the United
Society of Christian Endeavor.

George B. Graff,
Manager of Publications.

John Willis Baer,
Secretary of the World's
Christian Endeavor Union.

No Legislative Function.

Another important decision reached in the formation of the United Society was that it should assume no legislative functions over the local societies. It was to be the freest and loosest possible organization compatible with strength and vigor. It was to promulgate no decrees for the local society, to levy no taxes on them, nor was it in any way to seek to regulate their affairs; for it was recognized as a fundamental principle of the new movement that every society must always do and be what its local church desired. The United Society did not even require societies to register their names with it, or tell of their existence unless they desired, but collected its statistics as best it could, taking it for granted that every society, by reason of its being a Christian Endeavor society, was in sympathetic relations with the United Society.

Missionaries and Leaders of Christian Endeavor Work in India.

Since it did not wish to be a financial burden upon the local societies, it limited its expenses in every way, having only one paid officer, the general secretary, a policy to which it has resolutely adhered ever since. At the same time, it went to work as quickly as possible to pay its own way, and to earn its own living. This it did by establishing a printing and publishing department, from the modest proceeds of which its expenses have ever since been paid, and the surplus, secured by efficient administration of this department, often to the extent of three or four thousand dollars a year, has been given to promote the spread of Christian Endeavor in distant lands.

One of the resolutions passed at the Ocean Park Convention of 1885 reads as follows:

> "Be it resolved that in every State where there are more than two societies this conference recommend that there be an annual State convention, that this convention occur sometime during the autumn and winter months, and that it remain in session not longer than one day."

As has been remarked in a former history, "the wisdom of at least a part of this resolution is indisputable, for there could hardly be a State convention in a State which contains less than two societies. . . . But all wisdom is not given to any one convention, and the recommendation that this convention occur sometime during the autumn or winter months, and that it remain in session not longer than one day, was soon allowed to fall into innocuous desuetude." In its spirit and general purpose, however, this recommendation was quickly adopted by all the States and Provinces and Territories, and, though no one then in his fondest dreams imagined that the suggestion would be followed by other countries, it was within less than two decades taken up by almost every na-

The Inception of State and Local Unions.

tion in the world, each one of which now has its annual or biennial convention.

Still other and equally important results flowed from this example of united Christian Endeavor action; for, as the societies began to multiply, the local groups of young people began to say to themselves: "Why should we wait for the annual State or national convention? Why not have a union and a union meeting of our own?" The most natural question in the world to ask, and one which could be answered in but one way.

If union is a good thing, let us have more of it. If it is worth while for the societies of a State to come together once a year, why should not the societies of a county, a city, or a village, where there are two or more, also meet for conference and stimulus and mutual help? It was on November 18, 1885, that an important gathering of the Christian Endeavorers of New Haven, Conn., was held in the Humphrey Street Church. The call for this meeting was signed by the pastors of seven churches in New Haven, and seven presidents of as many Endeavor societies, who said to their brethren to whom the notice went:

> "Being greatly impressed with the importance of the work of the Young People's Societies of Christian Endeavor and the value of mutual consultation concerning it, we would hereby invite you to join with us and with the other societies of Christian Endeavor in this State in a State convention. We would suggest that each society be represented by the pastor of the church with which it is connected, its president, secretary, and treasurer, and one delegate for each ten members on its roll. These persons will constitute the voting power of the convention, and are cordially invited to the hospitality of the Humphrey Street Society."

This meeting was duly held, and a preliminary organization was formed, which ripened into the Connecticut State

Christian Endeavor Union, permanently organized at Bridgeport the next year. This memorable meeting in New Haven in 1885 had itself been preceded by at least one other informal gathering of New Haven Endeavorers called together by Mr. Eli Manchester, one of the pioneer Endeavorers of the State, when there were but three or four societies in the city.

Connecticut in the Van.

In connection with this meeting an interesting story is told of the way in which the name now so common throughout the world was suggested. Rev. Erastus Blakeslee, a pastor in New Haven, who had been a brigadier-general in the civil war, and who has since become so famous in the promotion of systematic Bible-study in the Sunday-school, was the chairman of this meeting. The delegates who were present were somewhat perplexed as to what to call their new organization, should they have one. Mr. Blakeslee, we are told, was on his feet with a suggestion, when his daughter, who was sitting by his side, said, "Why not call it the Christian Endeavor Union?" It at once struck him as a happy name, and he suggested it to the convention, which adopted it forthwith; and the first local union was not only born, but christened.

Then followed others in quick succession in State and county and city. The Nutmeg State has the honor of the first State and local unions; but Massachusetts and Maine, New Hampshire and Vermont, New York and Rhode Island, and, one by one, Boston and Portland and Philadelphia and St. Louis, San Francisco and London, Calcutta and Bombay, Foochow and Honolulu and Helsingfors and Geneva, have taken up the idea and followed in Connecticut's train; and now there are but few countries or large cities in the Protestant world that have not their Christian Endeavor Union.

Some of these unions are of remarkable size and spiritual power, and do an immense variety of work, which will be related more in detail in later chapters. In London, for in-

Great City Unions.

stance, are found nearly eight hundred societies divided into twenty divisions, with their different meetings and infinite variety of work, and all meeting occasionally in a great all-London gathering, which always tests the capacity of the Metropolitan Tabernacle, or some other of the largest churches in the city. As I have been writing this history, news has come from Sheffield that their union contains nearly two hundred societies, a gain of more than thirty within a year. Chicago and Philadelphia long vied with each other for the first place in the number of their societies and the variety of their activities. But while London, with its overflowing millions, has naturally the advantage of all smaller cities, these two great centres of American life are still friendly rivals for the second place; and an immense amount of work they accomplish along missionary, evangelistic, and good-citizenship lines, as well as holding stimulating and enthusiastic union meetings, and frequent executive gatherings which stir into life the pulses of hundreds of groups of young people in all parts of their territory. Brooklyn, Baltimore, St. Louis, Kansas City, New York, San Francisco—but where shall I stop when I begin to enumerate? The small unions have done equally good work with smaller numbers.

George W. Coleman

Some of the State meetings of the present day are superlatively strong in numbers, enthusiasm, and stimulus for service. A State convention, for example, which assembled in Philadelphia brought together more than seventeen thousand delegates, and was instinct with the same spirit of brotherhood, the same life and color and joyous song, that make the national conventions memorable. Thus was the resolution of the little convention of 1885 on the surf-washed shores of the State of Maine carried out in State and Province and city and nation the world around.

CHAPTER IX.

HELPERS IN TYPE.

CHRISTIAN ENDEAVOR WRITERS AND THEIR BOOKS, CHRISTIAN ENDEAVOR PAPERS IN MANY LANDS, AND THE WORK OF PRESS COMMITTEES FORM THE SUBSTANCE OF THIS CHAPTER.

> "The church has yet to measure up to an appreciation of the full value of the printing-press as a factor in doing her best and largest and most far-reaching work."
>
> *Mr. John R. Clements, Binghamton, N. Y.*

A YEAR or two ago a bibliography was published of American Christian Endeavor books and booklets. It was found that nearly eighty books on the subject, larger or smaller, had been published, and several hundred booklets and leaflets in America alone. Since then a number of others have been added. Great Britain has also added very considerably to this total in the English language. Germany has an abundant Christian Endeavor literature of its own, and in many other languages there is a beginning of such a library.

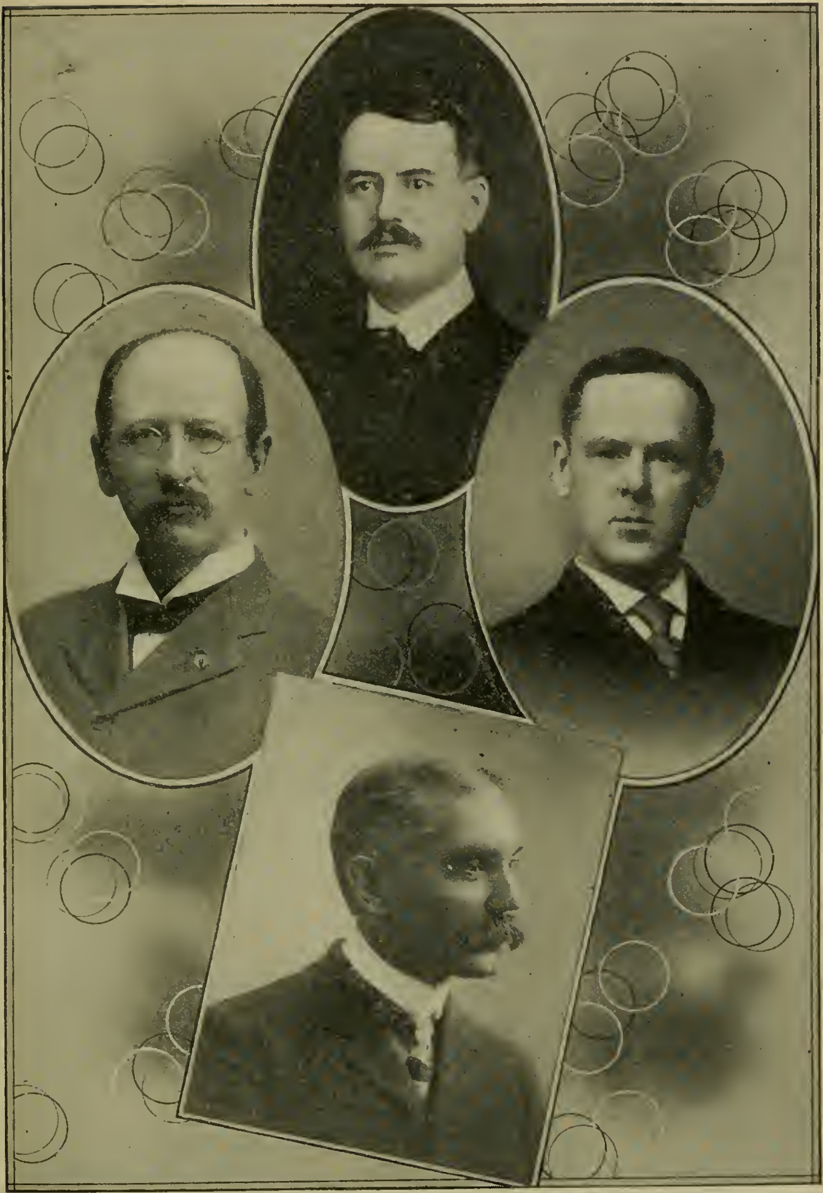
The pioneers of this literature were a short article already mentioned, "How One Church Looks after its Young People," published in 1881 in *The Congregationalist,* and a leaflet published in the spring of 1882 by the present writer, entitled "The Children at the Church Doors"; but the first bound volume on the subject did not appear until the year 1882. It was entitled,

THE CHILDREN AND THE CHURCH,

AND

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR

AS A MEANS OF BRINGING THEM TOGETHER.



American Endeavorers.

John R. Clements.
Amos R. Wells. Arthur W. Kelly.
Rev. John F. Cowan, D. D.

The First Book on Christian Endeavor.

This was the author's first attempt at book-making, with the exception of a little volume on "Vacations and How to Enjoy Them," published in his theological seminary days, and a brief biography of a gifted young Portland artist.* The book was received with unexpected favor by the press and the public, more because of its timeliness and the interest aroused in its subject, doubtless, than because of any literary merit. Several editions were exhausted, one in paper covers being circulated gratuitously among the ministers of the country by the Hon. W. J. Van Patten, of Vermont.

This volume has been followed by several others † by the same author, which need not be mentioned in detail.

Mr. Wells's Large Contributions.

The most prolific and suggestive writer on Christian Endeavor themes is Mr. Amos R. Wells, formerly professor of Greek in Antioch College, Ohio, but since 1892 the brilliant editor of *The Christian Endeavor World.* A very large number of valuable books and booklets have come from his facile pen, including text-books for almost every committee, a "Junior Manual," "Junior Recitations," and "Officers' Handbook," and a yearly booklet entitled "The Endeavorer's Daily Companion," which has a very wide circulation in all parts of the world. Mr. Well's stories, too, have been popular, as have also those by Dr. John F. Cowan, another able editor of *The Christian Endeavor World,* whose "Endeavor Doin's Down to the Corners," a racy dialect story of the influence of Christian Endeavor in a country town, telling the interesting experiences of "Jonathan Hayseeds, C. E.," was hailed by a large circle of readers.

Chief among the story-writers who have found "green fields and pastures new" in tales of and for the Christian

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* William E. Harwood.

† Among them, "Young People's Prayer-Meetings," "Ways and Means," "Christian Endeavor Saints," "Training the Church of the Future," etc.

Endeavor Society is Mrs. Isabella M. Alden, "Pansy," beloved of so many young people throughout the world. It is the fashion in some quarters to decry her books and others of like character as being "impossibly good," and dealing only with superlative characters; but surely in these days, when we have so many novels that are impossibly bad, crammed with vulgar and intolerably vicious characters, it is not the worst thing that could be said of a book for young people that it presents the best side of life, sets up the highest ideals, and allows its characters to strive to live up to them. At any rate, had the reader's experience been mine, of hearing in many parts of the world how Mrs. Alden's Christian Endeavor books have aroused interest, stimulated the young people to new zeal, suggested new plans for Christian work, and established new ideals in their societies, he would agree that such volumes are not to be lightly decried. Scores of societies have been started in distant lands because of that interesting little volume called "Chrissy's Endeavor," and some of her other stories have been scarcely less useful along this line.

I remember when I was in South Africa a prominent politician, who has since become the premier and acting governor of one of the colonies, was more anxious to hear of Mrs. Alden than of any other American writer. He told me that her books had been very helpful in his religious life, and he knew of many young men who had also been helped by them. This certainly, so far as it goes, indicates that they have a virile quality which young men as well as young women need not despise.

Mrs. Alden and Mrs. Lutz.

Another most popular writer of Christian Endeavor stories is Mrs. Alden's gifted niece, Mrs. Grace Livingston Hill Lutz, whose "Story of a Whim," "Because of Stephen," and "The White Lady" are favorites everywhere.

The Christian Endeavor Society has been particularly fruitful in its output of devotional books for the Quiet Hour and of practical volumes for missionary work. The Rev. J. Wilbur Chapman, D.D., the Rev. Floyd W. Tomkins, D.D., the Rev. F. B. Meyer, the Rev. Andrew Murray, and the beloved Clarence E. Eberman, whose short life was so full of heroic service for the Christian Endeavor cause, have contributed most interesting volumes. In the preparation of missionary literature Miss Belle M. Brain has been specially gifted, and Mrs. Ella N. Wood and Miss Kate Haus have helped on the Junior cause by their fruitful pens, while the Rev. W. F. McCauley's "Why?" and "How?" have answered many important Christian Endeavor questions. Mrs. Francis E. Clark has prepared two volumes, which have had a wide circulation, "A Daily Message for Christian Endeavorers—a book for the Quiet Hour, the Prayer Meeting, and the Birthday," and the latest and most complete volume for Junior workers, entitled "Junior Endeavor."

In Great Britain the Rev. W. Knight Chaplin,* the secretary of the British National Union, has wielded a busy, forceful pen in the service of Christian Endeavor, as have also Miss M. Jennie Street, the Rev. Joseph Brown Morgan, the Rev. John Pollock, and many others. In Germany the Rev. Frederick Blecher has added most important contributions and translations to the stock of Christian Endeavor literature, and his history of the movement is one of the most complete and valuable in any language.

When we come to periodical literature, we enter upon a wide field, for the Society has been particularly prolific in newspapers and magazines. The place of priority must be given to *The Christian Endeavor World,* for as *The Golden Rule* it was for a long time the only advocate and exponent of the movement. After a flourishing existence for a number of years under the old title, during which it attained a

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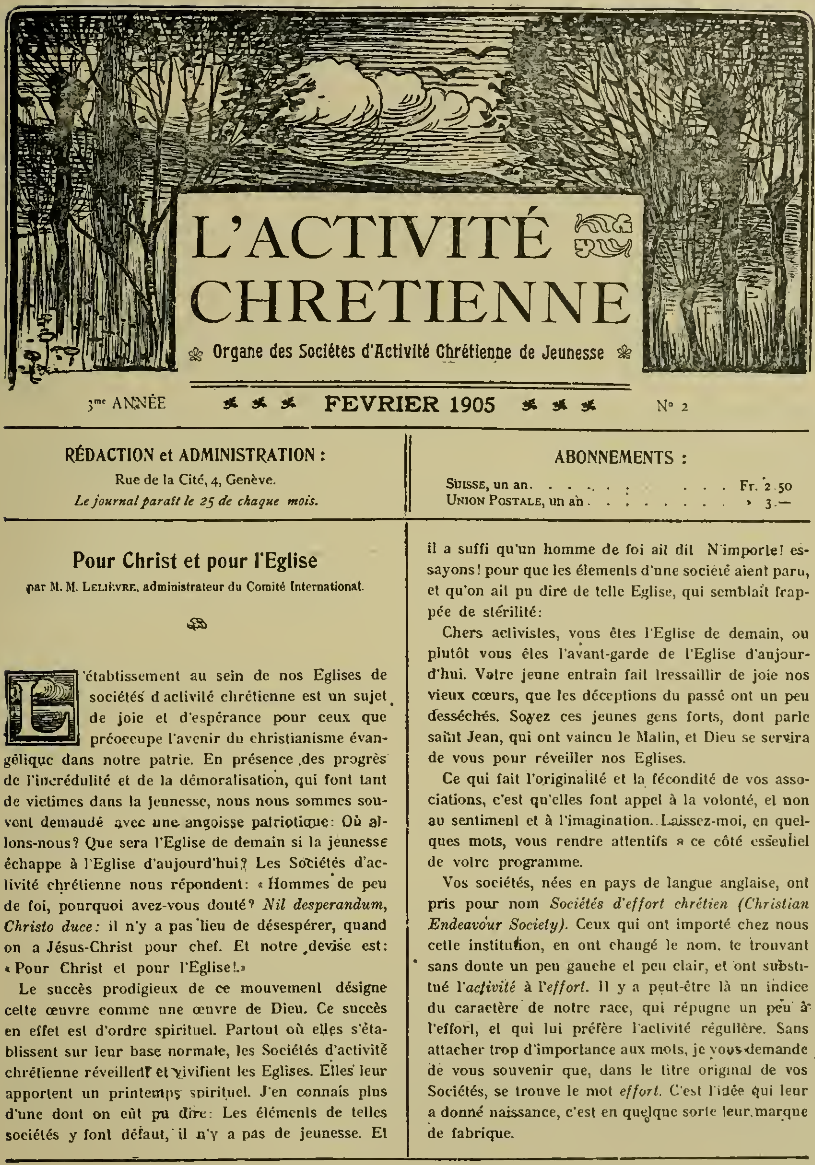
* Author of a "Life of Francis E. Clark" and other books.



L'ACTIVITÉ
CHRETIENNE

Organe des Sociétés d'Activité Chrétienne de Jeunesse

3me ANNÉE ⁂ FEVRIER 1905 ⁂ N° 2

RÉDACTION et ADMINISTRATION :
Rue de la Cité, 4, Genève.
Le journal paraît le 25 de chaque mois.

ABONNEMENTS :
SUISSE, un an . . . . Fr. 2.50
UNION POSTALE, un an . . . . » 3.—

Pour Christ et pour l'Eglise

par M. M. LELIÈVRE, administrateur du Comité International.

L'établissement au sein de nos Eglises de sociétés d'activité chrétienne est un sujet de joie et d'espérance pour ceux que préoccupe l'avenir du christianisme évangélique dans notre patrie. En présence des progrès de l'incrédulité et de la démoralisation, qui font tant de victimes dans la jeunesse, nous nous sommes souvent demandé avec une angoisse patriotique: Où allons-nous? Que sera l'Eglise de demain si la jeunesse échappe à l'Eglise d'aujourd'hui? Les Sociétés d'activité chrétienne nous répondent: « Hommes de peu de foi, pourquoi avez-vous douté? *Nil desperandum, Christo duce:* il n'y a pas lieu de désespérer, quand on a Jésus-Christ pour chef. Et notre devise est: « Pour Christ et pour l'Eglise! »

Le succès prodigieux de ce mouvement désigne cette œuvre comme une œuvre de Dieu. Ce succès en effet est d'ordre spirituel. Partout où elles s'établissent sur leur base normale, les Sociétés d'activité chrétienne réveillent et vivifient les Eglises. Elles leur apportent un printemps spirituel. J'en connais plus d'une dont on eût pu dire: Les éléments de telles sociétés y font défaut, il n'y a pas de jeunesse. Et il a suffi qu'un homme de foi ait dit N'importe! essayons! pour que les éléments d'une société aient paru, et qu'on ait pu dire de telle Eglise, qui semblait frappée de stérilité:

Chers activistes, vous êtes l'Eglise de demain, ou plutôt vous êtes l'avant-garde de l'Eglise d'aujourd'hui. Votre jeune entrain fait tressaillir de joie nos vieux cœurs, que les déceptions du passé ont un peu desséchés. Soyez ces jeunes gens forts, dont parle saint Jean, qui ont vaincu le Malin, et Dieu se servira de vous pour réveiller nos Eglises.

Ce qui fait l'originalité et la fécondité de vos associations, c'est qu'elles font appel à la volonté, et non au sentiment et à l'imagination. Laissez-moi, en quelques mots, vous rendre attentifs à ce côté essentiel de votre programme.

Vos sociétés, nées en pays de langue anglaise, ont pris pour nom *Sociétés d'effort chrétien (Christian Endeavour Society)*. Ceux qui ont importé chez nous cette institution, en ont changé le nom, le trouvant sans doute un peu gauche et peu clair, et ont substitué l'*activité* à l'*effort*. Il y a peut-être là un indice du caractère de notre race, qui répugne un peu à l'effort, et qui lui préfère l'activité régulière. Sans attacher trop d'importance aux mots, je vous demande de vous souvenir que, dans le titre original de vos Sociétés, se trouve le mot *effort*. C'est l'idée qui leur a donné naissance, c'est en quelque sorte leur marque de fabrique.

Facsimile of a Swiss Christian Endeavor Paper.

weekly circulation of 100,000 copies, its name was changed to the more distinctive and appropriate one, *The Christian Endeavor World.* It has owed much of its success to the faithful and brilliant work of its managing editor and associate editors, Mr. Amos R. Wells, the Rev. J. F. Cowan, D.D., and Mr. Arthur W. Kelly.

The Christian Endeavor World.

It is perhaps not inappropriate to record here that it has for nearly twenty years, in addition to circulating Christian Endeavor principles and methods far and wide, furnished the whole financial support for its editor-in-chief, who is also the president of the United Society; for its business manager, who is the treasurer of the United Society, as well as for its other editors, whose pens have been busy in preparing Christian Endeavor literature of all kinds and for people of many tongues Thus it has relieved the United Society and the World's Union of large financial responsibility, and has enabled the officers of the Society largely to earn their own living, to take long journeys in the interests of the movement, and to devote the money earned by the publishing department of the United Society to the promotion of the cause in other ways, and in many lands.

Mr. William T. Ellis and the Rev. J. L. Sewall also did valuable service for *The Golden Rule* while connected with it, and the former has since conducted a press syndicate with a Christian Endeavor department.

Another weekly paper of growing power and influence, devoted to the advancement of the cause, is *The Christian Endeavour Times* of London, the chief British representative of the cause. This paper, too, has a wide circulation, and has contributed in many ways, directly and indirectly, financially and otherwise, to the advancement of the Society in the United Kingdom.

A dainty little monthly printed on pale-green paper is *The Irish Endeavourer,* which is always full of good news and helpful suggestions. *The Church of England Endeavourer* represents the growing and vigorous societies in the Established Church of England.

To return to America, it ought to be recorded in this connection that many of the States and large city unions have their own Christian Endeavor organs,* sometimes of considerable size and with a paid circulation. Most States and cities, however, have contented themselves with a comparatively small "bulletin" calling attention to coming meetings, and recording events of local importance. Some States have found to their sorrow that it is easier to start a magazine than to keep it up to a high standard of excellence, and some of them have unfortunately involved the State unions in a large and needless expense, so that the tendency is toward a smaller, but none the less valuable, bulletin for the diffusion of State news and notices.

Australian and European Endeavor Papers.

In other parts of the English-speaking world are published such helpful magazines as *The Christian Endeavour Link* of Victoria; *The Roll-Call* of New South Wales; *The Christian Endeavour News* of South Australia, published in Adelaide; and *The Burning Bush,* the organ of the New Zealand Endeavorer. *The South African Endeavourer* looks after the interests of the cause among the English societies of its continent, while the Dutch Endeavorers also have their own organ.

On the continent of Europe a leading Christian Endeavor paper is *Die Jugend-Hilfe,* which every month is loaded with solid and substantial material of interest to our German brethren. It has been constantly improving under the zealous editorship of Secretary Blecher, and is a real power

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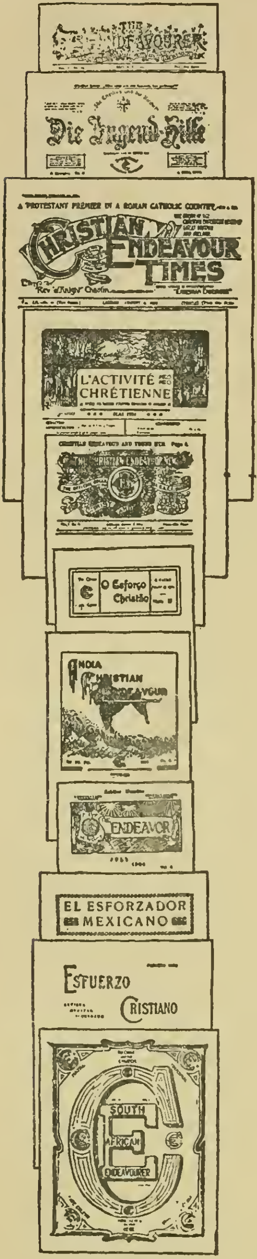
* It is impossible to publish the names of all in this connection, since many are but temporary in their character; but they fill a valuable and increasingly useful place. A list of leading State papers published ten years ago is printed in "World-Wide Endeavor."


The Endeavourer
Die Jugend-Hilfe
A Protestant Premier in a Roman Catholic Country
Christian Endeavour Times
L'Activité Chrétienne
The Christian Endeavour
O Esforço Christão
India Christian Endeavour
Endeavor
El Esforzador Mexicano
Esfuerzo Cristiano
South African Endeavourer

Our Brothers in Type.

for good in the Fatherland. It has lately been supplemented by a bright little paper for the German Juniors called *Der Kinderbund.*

L'Activité Chrétienne, of Geneva, is the principal paper published in the French language, and is always fresh and interesting.

Esfuerzo Cristiano is the name of an admirable twenty-page Christian Endeavor monthly published at Madrid, to which Dr. Gulick and leading Spanish Endeavorers contribute of their best.

Another Spanish Christian Endeavor paper is published by the Methodist Christian Endeavorers of Barcelona, and still another excellent paper in the same language is the organ of the Mexican Endeavorers.

In Sweden *De Ungas Tidning* lends its columns to the use of the Endeavorers, and in Italy a Christian Endeavor department is kept up in the weekly *Gioventu.*

Of all the papers published in missionary lands *India Christian Endeavour* is said to be the most beautiful in typography and illustrations. The Japanese Christian Endeavor paper has fortunately two front pages, to use a Hibernicism, one at the beginning and the other at the end. As the Japanese begin on what would be our back cover, the arrangement is perfectly satisfactory, since three-fourths of the paper is in Japanese, edited by the Rev. T. Harada, and one-fourth is in English, edited by the Rev. J. H. Pettee, D. D.

The only paper regularly published in Portuguese is the Brazilian monthly *O Esforço Christao.*

In many other countries where regular periodicals are not sustained, more or less frequent issues of Christian Endeavor literature, reports of conventions, etc., are published. Thus in China a very influential document, describing the last great convention, is widely circulated. In Finland a number of translations of leading Christian Endeavor publications have been given to the public, and in Hungary Professor Szabo's book entitled "Revesetyen Zovetsegek" has largely helped the cause.

The Swedish, Norwegian, Finnish, and Lettish Endeavorers have generous space accorded to them in other religious papers, which thus serve for the present the needs of the Society.

In enumerating the distinctively Christian Endeavor papers we must not overlook *The Christian Endeavour Gem* issued by the Jamaica Union, which is the worthy organ of these vigorous and growing societies.

Nor should we forget *European Christian Endeavour,* edited by Mr. Stanley P. Edwards, and devoted to the interests of the Society in all parts of continental Europe.

There are also a number of denominational Christian Endeavor papers, besides *The Church of England Christian Endeavourer,* like *The Mennonite Endeavorer, the K. L. C. E. Journal,* whose cabalistic letters stand for "Keystone League of Christian Endeavor," the organization of the Evangelical Association churches.

The Allen Endeavorer and *Varick Endeavorer* are two papers of real value published by the colored people of America, representing the two great divisions of the Methodist colored churches, while the Welsh people in America also have their paper, entitled *Y Trysor,* which succeeds *Y Lamp.*

Special Journal.

For a limited time and for special occasions temporary Christian Endeavor papers are also often published; for instance, the last Australasian convention held in Hobart, Tasmania, showed its enterprise by publishing a daily during the sessions of the convention, while the Leeds Endeavorers, in anticipation of the National British Convention, which will soon assemble in their city, has published for months in advance a bright and breezy journal relating to the coming convocation.

In this connection the efforts of many press committees connected with local Christian Endeavor unions should not be overlooked. They have been invaluable to the cause of Christian Endeavor by maintaining columns of Christian Endeavor news and notes in local papers, furnishing information for editorial comment and frequently longer articles of more permanent value for magazines and newspapers.

Mr. John R. Clements of Binghamton, N. Y., has been especially active and successful in developing this feature of Christian Endeavor enterprise. As chairman of the press committee of the New York Union, and more lately as secretary of the press department of the United Society, he has greatly widened this field of activity. Every week he furnishes for the American Press Association a large page of Christian Endeavor matter, containing notes on the prayer-meeting topic for each week, and spicy bits of information, helpful thoughts, and wise plans, which are printed in hundreds, if not thousands, of daily and weekly papers. The prayer-meeting notes are prepared by the Rev. S. H. Doyle, and furnish a helpful exposition of each topic, which is widely used. Mr. Clements's energy and enterprise also find an outlet in other papers, and his practical suggestions in *The*

Christian Endeavor World are among the most valuable which it receives.

The Rev. James H. Ross also does much to keep some of the leading papers and magazines of the country informed in regard to the progress of Christian Endeavor.

Some of the leaflets and booklets relating to the Society have had an enormous circulation. One little booklet of some twenty pages, entitled "The Society of Christian Endeavor, What It Is, and How It Works," later editions of which are called "Christian Endeavor in Principle and Practice," has been circulated by the hundred thousand, and has been translated into a score of languages. Others relating to the different committees, the history of the Society, etc., have had nearly as large a circulation. In the aggregate many millions of these booklets have been sent forth and very largely free of all expense to those who have received them, the United Society of America having expended thousands of dollars in propagating the principles of Christian Endeavor.

It is not improper to add here that the authors of these booklets and tracts have received no royalty or compensation of any kind for them, though only a fraction of a cent on each one published would have given them comfortable fortunes. It is only on the larger Christian Endeavor volumes that the authors have received any royalty, and not always on these, for Christian Endeavor in type has been very largely a labor of love.

To all who have had anything to do with the literature of the movement it has been enough to know that printer's ink and type have been used in a marvellous way in making known the principles and progress of the Society in every land. If the Society set up patron saints of its own, Gutenberg would doubtless be one of the first to be canonized. Even the "printer's devil" should hold a warm place in the affections of Christian Endeavorers.

CHAPTER X.

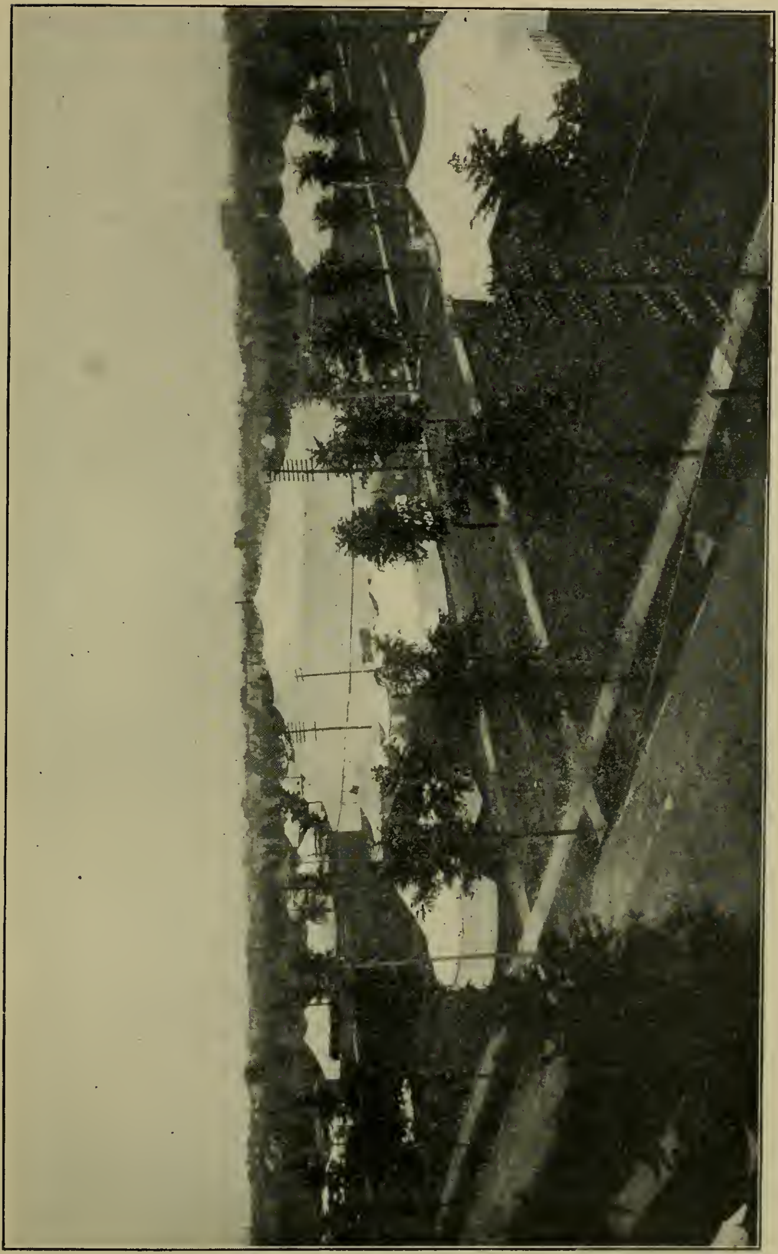
THE GREAT CONVENTIONS.

WHEREIN TWO OF THE GREATEST CHRISTIAN ENDEAVOR CONVENTIONS ARE DESCRIBED, WHICH, LIKE MANY SINCE, HAVE COMPELLED THE ATTENTION OF THE WORLD.

> "The great number, the zeal and enthusiasm of these young people in their great interdenominational and international Christian Endeavor brotherhood should effect much in the nature of a good understanding between the young people of the world."
>
> *Sir Henry Bail,*
> *Acting Governor of Natal.*

IN no way has the Christian Endeavor idea been spread throughout the world more effectively and rapidly than by the great conventions, which have been a unique feature of the movement. It is not too much to say that the Society has created a new type of a religious convention. Never before in the history of Christianity have such throngs of young people come together as now assemble in many lands at the annual Endeavor conventions.

When thirty thousand or more young men and women, with a very considerable sprinkling of their pastors and older friends, invade a city, and spend a week in prayer and praise and conference, it is bound to make an impression upon the community and, through the press, upon the country at large. People ask: "What is this new thing that compels such enthusiasm and zeal? Is it not something that we need in our church? Should we not have part in the fellowship of the movement?"



THE WHITE CITY AT DETROIT.

Tents set up on the Convention grounds for the accommodation of delegates and meetings.

The young people who attend the convention go home with new ideas, larger aspirations, and a freshly kindled purpose to advance the cause which brought them together. Their convention rallies and echo meetings are heard in the remotest sections of the country, and thus the blessed contagion of a deeper religious purpose and a more intelligent zeal spreads from heart to heart, until millions are affected by it.

To show the influence and power of these conventions in advancing the Christian Endeavor movement and other good causes I have chosen seven typical conventions in widely separated cities—New York, 1892; Boston, 1895; London, 1900; Ningpo, 1905; Berlin, 1905; Hobart, 1905; and Baltimore, 1905.

These conventions have been chosen not because they were larger and more important than many others that have been held, but because it is impossible within the limits of this volume to tell the story of all, even briefly, and because these show how in different lands the same leaven has been at work in the meal, and how the same inspiring thoughts of fellowship and service produce the same gracious enthusiasms.

In describing these conventions it will be necessary to depart from the chronological order of this history, and bring in at this early date some of the latest happenings in the Society; but they are introduced here in order that the means which God has used in promoting the growth of the movement, the helps and helpers in the advancement of Christian Endeavor, may be fully understood.

The First Christian Endeavor Convention.

The first little gathering in Williston Church in 1882, when the parent society called its friends and neighbors together, has already been described. This was followed by a convention in the following year in the Second Parish Church of Portland, in 1884 by a modest gathering in the Kirk Street Church in Lowell, in 1885 by the convention already described at Ocean Park, where the United Society was formed, in 1886 and 1887 by two memorable and deeply spiritual conventions in Saratoga. In the second of the Saratoga conventions two thousand delegates were enrolled. But the tide was still rising, and in 1888 five thousand Endeavorers gathered in Battery D in Chicago. Still larger numbers from the seven thousand societies then in existence made a pilgrimage to Philadelphia in 1889. In 1890 the ever-increasing hosts gathered in St. Louis, and the following year the Twin-City Convention of Minneapolis and St. Paul registered the high-water mark up to that date of Christian Endeavor and Christian Endeavor gatherings.

Up to this time, however, these gatherings had made no very deep impression upon the country at large. The cities where they were held were most hospitable and generous in their welcome, and the Endeavorers who attended received untold spiritual good; but it remained for the convention of 1892 in New York City really to command the attention of the country, and to lead people everywhere to see that a new type of religious gathering with new enthusiasms and new possibilities had been born.

New York City was in advance naturally somewhat cynical and sceptical concerning the convention, whenever it took time to think about it at all. A prominent pastor told me that the convention would not make "a ripple of excitement" in New York City. "It might attract some attention in a small city, but conventions come and go and leave no sign behind them in New York." One hotel-keeper told the committee of arrangements, when they went to him to seek accommodations, that he would take in the whole convention, since his hostelry would accommodate no less than fifteen hundred people. When the committee told him that they expected ten times fifteen hundred, he regarded them with pitying incredulity, and most people, except the men of faith and works who constituted the splendid local committee, were inclined to discount the expectations in regard to the number of delegates by at least three-fourths.

The Wonderful Convention in New York.

At first the daily papers were inclined to give but little attention, and some of their attentions were by no means flattering. Since the Sunday question was especially prominent just at that time, and the Endeavorers had taken a decided stand in regard to the closing of the gates of the World's Fair on the Lord's Day, one of the leading papers in an editorial paragraph had "nothing better to do" than to berate "these beardless enthusiasts who have nothing better to do than to howl for a Puritan Sunday."

But when the Endeavorers began to pour into the city, ten, twenty, even thirty, thousand of them, when traffic was blocked on the railways by the great number of excursionists; when New York's streets became gay with the fluttering badges and bright faces of a multitude of youth they were unaccustomed to see, a different spirit was noticed. "Where have they come from?" "What are they doing?" "What does Christian Endeavor mean?" "What draws so many young people together?" were questions that were heard on every side. The papers began to give many columns to a report of the addresses, and these reports were supplemented by generous and kindly editorial words. Madison Square Garden, though it was seated for fourteen thousand people, was entirely inadequate to contain the throng that wished to attend, and thousands of disappointed men and women besieged the doors at every session. Immense overflow meetings were held in the open air, while all the churches in the vicinity were crowded with similar gatherings.

A splendid programme had been provided in advance, but so many distinguished men, who happened to be in the city, were attracted by the convention, and were called upon by the audience for brief addresses, that these interruptions and unexpected contributions constituted some of the most memorable features.

"I think one of the greatest surprises you have given to this wonderful city," said the Hon. John Wanamaker, at that

A Typical Christian Endeavor Convention Tent Scene.

time the postmaster-general of the United States, "is the way in which you Christian men and women are taking possession of it. Who ever would have believed that you would march on the city thirty thousand strong? I think if you were to go out into the streets, you would have to add twenty thousand to that figure. I rejoice to-night that the Christian Endeavor movement has brought something to this age, not a local or temporary thing, but something that commands the heart and the good opinion of the whole world. In the simplest, and in the most practicable, and in the most common-sense way, on unsectarian lines, this, the brightest star in the Christian world, has risen, sending out its light

Mr. Wanamaker's Address.

and beneficence over the years of this closing century, to usher in the dawn of a new century of the blessedness of Christian living all the world around."

One deep impression that was made by this vast company of eager youth was of the enduring character of Christianity, its ever-living vitality in adopting new forms of expression when old ones are outworn. The venerable Dr. Philip Schaff, the Nestor of church historians, who was upon the convention platform (and it proved to be almost his last appearance in public), declared that this convention seemed to him to open a new era in the history of the Christian church, while the Hon. J. W. Foster, the eminent diplomatist and then the secretary of state of the United States, in his impromptu remarks, when he was called out by Endeavorers who noticed him in the audience, said: "We hear much from certain quarters in this day about the decay of evangelical religion, and of the growth of agnosticism and the various forms of disbelief, which are to sweep off the earth our Bibles and our Christianity. Would that these critics could stand in my place to-night. They might be led to believe that faith in a risen Saviour and in the inspired word of God were neither dead nor dying in this land."

The patriotic and good-citizenship note, which since then has always been sounded at Christian Endeavor conventions, was struck by the Hon. Whitelaw Reid, the present ambassador at the court of St. James, who, when called out from the audience, awoke great enthusiasm by saying:

The Country's Fortifications.

"Our fathers, who laid the foundations of the civil and religious liberty which we enjoy, were men who planted their fortifications on every hillside as they advanced to the conquest of the continent. You know what these fortifications were—the schoolhouse and the church. Let us guard them as our fathers guarded them, and we shall preserve the fair heritage we have received, and transmit it in our turn, grand and beneficent, beyond their thought or ours, to untold generations of men."

At this convention, too, for the first time on any extended scale the picturesque feature of Endeavorers from other lands in their native costume made a deep impression. Mr. Sumantrao Vishnu Karmarkar, a native Hindu, of fine presence, wearing his turban and silken sash, was given a great ovation, and he spoke in excellent English on the subject, "Christianity for India." He has since been, and is to-day, a prominent leader of the native Christian Endeavor forces of India. Mr. Ju Hawk, of St. Louis, a young Chinaman, thrilled the audience with his speech on Christian Endeavor for China, and Mr. Thomas E. Besolow, a native African prince, made a happy address for the Dark Continent. A native of Alaska, also, Mr. Marsden, who was then studying to go back as a missionary to his people, among whom he has since labored, spoke most interestingly. Thus a cosmopolitan flavor was given to this convention such as no previous meeting had had.

For the first time, too, in the history of these conventions denominational rallies were held, to make evident to all the world that Christian Endeavor, though an interdenominational society, so far from being antagonistic to denominational control, oversight, and fellowship, gladly welcomed them. Twenty different denominations held rallies in churches of their own order, and in almost every case, the record says, "the numbers were large, the enthusiasm intense, and the spirit of devotion no less marked than in the interdenominational fellowship."

Here, too, the Juniors first had their innings. For the first international Junior rally was held in the Broadway Tabernacle, under the lead of Mrs. Alice May Scudder, a devoted Junior worker, who had given much thought to the welfare of the boys and girls.

I have dwelt at a somewhat disproportionate length upon some of the characteristics of this convention because they emphasized for the first time certain great features of Christian Endeavor, which have been widely copied in other conventions throughout the world. It is evident that to tell the story of such a gathering in a few paragraphs is a difficult task, since the records, the pen-pictures, and the addresses of each of these great conventions fill a large volume.

But the history of Christian Endeavor cannot be written, its influence estimated, or its growth accounted for without making these gatherings prominent in its story.

A Christian Endeavor Convention Audience in Boston.

I pass over in this connection the conventions of 1893 and 1894, the one held in Montreal and the other in Cleveland, not because they were not as memorable and important as any in the long series, but because a choice must be made, and only a few of the many can be described in any detail. These conventions of 1893 and 1894, also, are alluded to elsewhere.

In 1895 the Christian Endeavor hosts gathered in Boston.

The Boston Convention of 1895.

For various reasons this was the largest convention held up to this date, and perhaps the largest ever held in the history of the Society, though it is difficult to say with absolute certainty, since it is impossible always to record the full attendance. But Boston was, and had been for many years, the headquarters of the United Society. It was the centre of the most thickly settled Christian Endeavor district in America; it possessed more attractive historic associations than any other city of the continent; it enjoys the refreshing breezes of the Atlantic coast; and all these side attractions combined to swell the attendance to the unprecedented number of 56,425 delegates actually registered. Of these just about half, or 28,000, came from outside the State of Massachusetts, while the Bay State furnished the rest.

It was known in advance that no hall in the city would begin to accommodate the eager throng who would wish to attend the convention; and so, though the headquarters were established in Mechanics' Hall, with an audience-room holding six thousand people, and with numberless side rooms and smaller halls for the accommodation of committees and State delegations, some other places of meeting, it was foreseen, must be provided. For this purpose two enormous tents were made, and were christened "Tent Williston" and "Tent Endeavor," each of which accommodated fully ten thousand people, while two thousand more standing just outside the canvas could join in the music, and often hear the addresses.

The city was gay with bunting by day and brilliant with welcomes in electric lights by night. Some merchants expended hundreds and even thousands of dollars for decorations of various descriptions, while the city fathers co-operated most heartily with the committee from the beginning. The historic "Common," which is so sacred in the eyes of Bostonians, was given over to the Endeavorers for the time being, and the great audience-tents were pitched there, with other smaller ones necessary to accommodate the press, the hospital, etc., near by. The Public Garden was decorated by the city gardeners with Endeavor emblems and mottoes, and everywhere throughout the parks could be read the legends, "For Christ and the Church," "Not to be ministered unto, but to minister," while festooned archways with the words "Welcome to Boston" conspicuously displayed impressed Endeavorers with the heartiness of their greeting from the Hub.

The Daily Papers and the Convention.

Even before they reached the city they found the stations for twenty miles around Boston decorated in Christian Endeavor colors. The press caught the spirit of the movement at an early day, and in advance devoted, in the aggregate, hundreds of columns to the coming convention, while their reports of the meetings when they occurred, embellished, as they often were, with colored plates and half-tone pictures, as well as with a multitude of illustrations of the ordinary newspaper variety, went far beyond anything of the kind that had ever been attempted by American journalism in the past.

Not only did Boston papers give voluminous reports of the convention, but those outside of "the Hub" evidently regarded it as a great event. One paper published in Chicago sent seven of its staff to Boston to report the meetings, and gave by telegraph three or four pages each day concerning the convention, a marvellous feat in journalism, indeed, when it is remembered that it was a purely religious gathering that was thus recorded.

Another Chicago editor, not to be outdone in generosity and enterprise, telegraphed to Boston an offer of $5,000 each year for three years if the United Society would move its headquarters to Chicago. For obvious reasons this generous offer was declined, but if, as the proverb says, "money talks," it indicated the wide-spread interest in the convention and the movement for which it stood. More than any of its predecessors the Boston convention of '95 was an "International Convention," though for some years this name had been given to them because of the hearty co-operation of the Canadians with their brethren in the United States. To this gathering came a number of accredited delegates from Great Britain, among them the Rev. Knight Chaplin, secretary of the British Union; the Rev. John Pollock from Scotland; Messrs. Lamont and Montgomery from Ireland, Burgess from Wales, and Mursell from England, all of them, then and ever since, prominent in British Christian Endeavor circles, and all of them adding eloquence and interest to the convention.

Delegates from Distant Lands.

The president of the New South Wales Union, the Rev. W. J. L. Closs, also contributed to the success of the meeting, travelling half around the world to be present, and returning home the second day after the convention closed.

Good citizenship and world-wide missions had been adopted before as two of the distinctive features of Christian Endeavor, much attention having been given to them in the president's address at Montreal in 1893; but they were especially emphasized at the Boston convention. The historic ground on which this convention met made this almost inevitable. Bunker Hill* and Plymouth Rock, Salem and Concord and Lexington, the old North Church and the Old South, with their thrilling Revolutionary memories, were all accessible to the Endeavorers, who to the largest degree availed themselves of their privileges. The historic pilgrimages undertaken the day after the formal convention closed were among the most interesting features of all, and the patriotism of every young American was stirred afresh as he looked at the memorable spots where his fathers suffered and died. Indeed, the Boston papers acknowledged that in a sense the Endeavorers had discovered to Bostonians themselves their own historic sights, for the graves of Otis and Adams, and John Eliot, and John Hancock, and many other worthies, were sought out with reverent and loving zeal by a multitude of eager young people.

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*To avoid the appearance of bombast and boasting over old-time enemies, mixed with present-day patriotism, British speakers as well as American were heard at Bunker Hill and Lexington, and "God Save the King" was almost as popular as "My Country, 'tis of Thee."

At Salem the delegates saw the church where the first American foreign missionaries were ordained, and fired their missionary zeal by sitting on the very bench occupied by these pioneers of modern missions.

Among the interested spectators at this convention was Dr. Samuel F. Smith, the author of "America," and we may well close this chapter with part of the hymn, almost the last that came from his gifted pen, which he wrote for the convention. As the venerable and revered poet came forward to read it, the presiding officer suggested that he be greeted in perfect silence with the Chautauqua salute. "It was a wonderful white wave," say the reporters of the convention, "that the venerable patriot beheld, but the love and enthusiasm of the ten thousand Endeavorers gathered in Tent Endeavor could not be restrained or be satisfied with anything less than a rousing "three cheers." Then in complete stillness he read his hymn of greeting, which was sung with tremendous effect. The last two verses of this fine hymn are as follows:

"Onward with purpose brave,
To seek, to lift, to save,
For God, for man.
Not ours to seek delay,
Nor squander one brief day,
Not ours to waste in play
Life's fleeting span.

"All hail, triumphant Lord!
Fulfil Thy gracious word,
And take Thy throne.
Like watchmen at Thy gate
Thy youthful servants wait;
Assume Thy regal state,
And reign alone."

CHAPTER XI.

LONDON AND NINGPO.

TWO TYPICAL CONVENTIONS ON OPPOSITE SIDES OF THE GLOBE, EACH OF WHICH WAS EXCEEDINGLY INFLUENTIAL IN ITS OWN HEMISPHERE, ARE HEREIN SET FORTH.

> "London is boldly summoned this week to think about religion, and to think of it as Endeavor. The challenge is a good one, and this form of it is admirable. The youthful host, whose white tents are now gleaming on the city's northern heights, proclaim by their title that Christianity, as they apprehend it, is above all things a call to *do* something. And this is a statement of the case in which the critics will find it terribly hard to pick holes. When dealing with religion as a doctrine or as an institution, the assailant often enough has a task quite to his mind. When he meets it as the sheer enthusiasm of goodness, as an organized energy for the world's betterment, there is simply nothing for him to say."
>
> *The Christian World, London.*
>
> "It [the convention in Ningpo] was the most wonderful sight ever witnessed in China."
>
> *Archdeacon Moule, of the Church Missionary Society.*

IF it is difficult to write the story of the conventions when the delegates are largely the representatives of one continent how shall we describe a convention which opened its doors east and west and north and south to delegates from every continent, for "London, 1900," was the first great World's Convention? The World's Union, to be sure, had been formed in Boston five years before, and its first meeting was then held, with delegates from many lands present, though no effort to secure a world-wide representation had been made in advance of the formation of the Union.

London, however, was in the fullest sense of the term a World's Convention, and its report fills a large volume of 264 double-column pages. Even in this, many of the addresses are given but in outline.

Outside of Great Britain, America, as was natural, sent the largest contingent to the convention, though the awful catastrophe which resulted in the burning of the Saale and other North German Lloyd steamers, on which most of the delegates were to have embarked, interfered with the number of those who would otherwise have gone, and prevented hundreds of those who had started from reaching London before the convention was entirely over. However, it is thought that nearly two thousand American delegates were present, and a hundred from Australasia; and almost every other land was represented by larger or smaller delegations.

Christian Endeavor work on the continent of Europe, except in Germany, was then in its infancy; but the vigorous growth in Continental countries since then is one proof of the value of the World's Convention of 1900.

London's Decorations.

"For the first time in its history," says the official report of the convention, "the gray old city of London was decorated in honor of a religious gathering. Flags and monograms in red and white—the Convention colors—fluttered across Ludgate Hill, and showed cheerfully against the grim walls of Newgate, while in many parts of the metropolis, from the dignified West to the plebeian East, and even in the suburbs, there were Christian Endeavor monograms, bright touches of the convention colors; and here and there a line of flags stretched across the road, all speaking mute greetings to the World's Convention. To delegates from some less conservative regions these decorations may have seemed less impressive than they did to Londoners themselves, who were best able to appreciate the significance of adornments that have hitherto been reserved for civic or royal processions and rejoicings over the success of British arms. Amusing stories came to hand of startled non-Endeavorers who asked, 'Has there been another victory?' Endeavorers felt inclined to answer in the affirmative."

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London International Christian Endeavor Convention.

Many were the greetings and from many lands. The lord mayor of London, the Bishop of London, Dean Farrar, beloved of all Americans, Dr. Parker and Hugh Price Hughes, "Ian Maclaren," Dr. Alexander McLaren, President McKinley, and Ambassador Joseph H. Choate all sent welcomes of the most cordial description.

The problem of finding audience-room for the vast throng was solved by the committee by securing the Alexandra Palace, whose largest hall was seated for nearly twenty thousand persons, while various smaller audience-rooms and two large tents accommodated the lesser meetings.

But, while this was the headquarters of the convention, nearly all the other large halls and churches in London were used at some time during the meetings. Thus the opening welcome meeting was held not only in the Alexandra Palace, but in the Royal Albert Hall, which was packed from floor to dome; and Exeter Hall, the Metropolitan Tabernacle, the City Temple, Wesley's Chapel, and many other famous and historic churches and halls were in requisition.

On the platforms of this convention were heard the greatest pulpit orators of three continents. The names of some of the speakers need only to be mentioned to prove that this statement is no exaggeration. Among them were the Rev. F. B. Meyer, the beloved president for that year of the British Christian Endeavor Union; the Rev. Joseph Parker, D. D., Dr. John Clifford, the Bishop of London, the Rev. R. F. Horton, D. D., the Rev. Maltbie D. Babcock, D. D., Dr. Floyd W. Tomkins, the Rev. George C. Lorimer, D. D., the Rev. W. F. Frackleton, the president of the Australasian Union—but where shall I stop in this enumeration, for time and space would fail me to tell of McNeil and Patterson and Spurgeon and McElveen and Barrett and Belsey and Hassé and Hill and Baer and Wells and Pollock and Moule and Horne and Harada and Peloubet and Parr and Smellie and Stead, and noble women not a few.

But, not to make this history simply a chronicle of names, let me describe one or two meetings a little more in detail. Perhaps the one entitled "The Messages of the Churches" was as characteristic as any. The president of the World's Union was asked to preside over this meeting, and British representatives of the great denominations were the speakers, the Rev. J. O. Greenhough for the Baptists, the Rev. Hugh Price Hughes for the Methodists, the Bishop of London for the Church of England, Dr. Joseph Parker for the Congregationalists, and Rev. William Watson for the Presbyterians. Seldom have more great pulpit orators been assembled upon one platform, and the audience was worthy of the speakers.

The Messages of the Churches.

The programme committee had wisely arranged for the Junior rally to begin in another hall a little later, by way of a counter-attraction, but even then these halls would not hold half of those who sought admittance, and Tent Endeavor was crowded with an overflow meeting addressed by eminent speakers from England and America.

Perhaps I cannot do better than to give a few sentences from the message of each of these great representatives of the churches.

The Bishop of London, the scholarly Dr. Creighton, dwelt upon the spirit, "the temper," with which we should do our work as more important than the acts themselves. These were his concluding words:

> "To go back to Christ, to fix our eyes upon Him, to seek His temper, to try and make that temper ours—that must be the constant thought of one who is striving to do good in His name. I would leave with you that message, and that message only. I would venture to put it in the simplest form of an apothegm: 'Take care of your temper, and your energies will take care of themselves.' Not by what you deny, not by what you violently assert, but by the spirit and temper which you take with you into the small things of life, by the grace and the beauty, the humility, the self-sacrifice with which you pursue the ordinary current of your daily

life, will you turn the hearts of others to see not you and your objects, but to see shining through you the earnest, the assurance of a power which the world does not contain.

"'Remember, every man God made
Is different, has some work to do,
Some deed to work. Be undismayed:
Though thine be humble, do it too.'"

Dr. Joseph Parker's Address.

Dr. Joseph Parker, in his address nominated the President of the World's Union and Dr. C. M. Sheldon for president and vice-president of the United States* (the presidential campaign of 1900 was just beginning), and then went on to speak for Congregationalism as follows:

"Many a man comes into my vestry after a Thursday-morning service, and says, 'I am a High Churchman.' I say, 'So am I.' No church in the world can be too high for me, if by 'high' is meant noble ambition, opportune prayer, faith, aspiration after the throne and after the spirit of Christ.

"He may be succeeded by a man who says, 'I belong to the Low Church.' I say, 'So do I.' No church can be low enough for me, if it means going out after that which is lost until it is found. If it means going down to people for the express purpose of bringing them up higher, then the lower the better and the more Christlike.

"Then says a good friend, 'I am a Baptist minister.' I say, 'So am I.' You cannot have too much baptism. If you are baptized by the Holy Ghost and with fire, all the clouds of heaven would be too few for such a baptism as I desire—the baptism of the Spirit, not a passionate enthusiasm; an utter consecration and dedication to the cross of Christ. 'I am a Methodist.' 'So am I'—if by Methodism you mean repentance towards God and faith in our Lord Jesus Christ, and even a penny a week and a shilling a quarter. I don't mind going in for the whole idea.

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* One of the minor political parties of the United States, which polled a few thousand votes at this election (the United Christian party) took Dr. Parker's suggestion seriously and literally, and promptly acted upon it; but Dr. Clark and Dr. Sheldon as promptly declined by a telegram from London.

"The idea, therefore, of selecting me to represent any one denomination—to represent Congregationalism! There is not an 'ism' of a merely ecclesiastical kind under heaven that I would get myself wet through for." (It was an intensely hot day, and he was perspiring at every pore.)

" 'Endeavorers' is a very good name, but how would you represent the opposite and conflicting idea? You will find an answer where you find everything that is good—in the Bible. We read there of endeavorers and also of devourers. That is the antithetic term. You must belong to either one class or the other. * * * Resist the devil. Your adversary, the devil, goes about like a roaring lion, seeking whom he may devour. The difference between the Endeavorer and the devourer is that the devourer takes the easiest policy. The devil always takes an easy course—the course of destruction. This sumptuous, if somewhat barbaric, building required two years to have the roof put on. I will undertake under given conditions to blow it to pieces in five minutes. There is nothing so easy as destruction. The Endeavorer has taken the harder work of building. He is a supporter. Take that great Academy in London just now. There are perhaps hundreds, if not thousands, of beautiful pictures within the walls of the Academy. They took months to paint, and would have taken many years if they had all been done by one man. Give me an hour, and I, with pail and brush, will blot out your Academy, and you will not find it an hour after you have left me to my destructive ways. Have nothing to do with the destroyer, the dynamitard. Join you the brave, strong men who want to make the world better in the name of Jesus Christ."

Dr. Hugh Price Hughes.

Here is a characteristic passage from the address of Dr. Hugh Price Hughes, who was a warm friend of Christian Endeavor, and who greatly regretted the departure of some Methodists in England and the United States from the international fellowship:

"Perhaps you will allow me to give you Wesley's own definition of Methodism, which is the best, and, as I am the most old-fashioned Methodist extant, I beg to refer you all to the original definition. 'A Methodist,' says Wesley, 'is one who arranges his life according to the method laid down in the New Testament.' So that we are as good as the Baptists, after all. And as Methodism did not originate in a quarrel, however legitimate (for sometimes you are obliged to quarrel), but in an intense desire to become better Christians, all true Methodists have always been true catholics. We are the friends of all and the enemies of none; therefore surely I ought to be at home here to-day. And, in the words of John Wesley, 'I desire to form an alliance, offensive and defensive, with every true soldier of Christ.' This is our message."

The Most-Sought-After Man.

Perhaps the man most sought after throughout the convention was Rev. Charles M. Sheldon, whose remarkable book "In His Steps," of which a million copies had been sold, seemed to have been read by every man, woman, and child in Great Britain, every one of whom was anxious to see the author, on this, his first appearance before the British public. Wherever he spoke, in hall or church, the sidewalk was crowded with disappointed throngs who could not find entrance. His "workers' conferences" and "pastors' meetings," where in the simplest way he answered all sorts of questions, were centres of intense interest. The questions were of all kinds, from all sorts and conditions of men, and ranged from the vast industrial problem, "Is it possible to reconcile the teaching of Jesus with the competition of business?" to such personal questions as "Do you smoke, Mr. Sheldon?" or the domestic query, "Is it right for a brother to make his wife stay at home to cook his Sunday dinner?" On all of these Mr. Sheldon brought to bear his practical, consecrated common sense and Yankee shrewdness.

The Junior rally was one long to be remembered. One of the newspapers described it as "a daylight fairy tale," and the largest hall in the Alexandra Palace was crowded to the doors in spite of the other popular meetings that were being carried on. The Rev. Carey Bonner, who presided over this meeting, has a genius for controlling Juniors, as has been well said. They were instantly obedient to his slightest signal, though the audience of older people were so uncontrollable in their expressions of appreciation that, to restore quiet, Mr. Bonner had to exhibit a great placard on which was printed "SILENCE!"

CHRISTIAN ENDEAVOUR
WORLDS CONVENTION
FOLLOW CONDUCTORS BEAT
FOLLOW CONDUCTORS BEAT
Christentum

The Children's Choir at the London International Christian Endeavor Convention.

The praise service, the temperance demonstration, the citizenship meetings, the great missionary gatherings, filling two tents and two great halls, the national rallies, and the mighty evangelistic meetings were all worthy of extensive comment; but the report of the consecration-meeting in the Central Hall (several others were conducted in other halls at the same time) must close the story of this convention. Individual societies, even unions, could not be represented in this vast audience, but only delegates from different countries. Even these must be brief, but their responses showed the world-wide spirit, cosmopolitan character, and the consecrated devotion of Christian Endeavor as nothing else could do.

A Wonderful Consecration Meeting.

The delegations arose in their places, now a great host of Americans, or Endeavorers from the home countries, and now a handful of Spaniards or Germans, or a solitary representative of far-off Japan.

Australia began with

"Blest be the tie that binds
Our hearts in Christian love;"

and Canada followed with

"Nearer, my God, to Thee;"

the young patriots from the United States sang

"My country, 'tis of thee,
"Sweet land of liberty;"

while the delegates from the West Indies prayed in song,

"Bind Thy people, Lord, in union
With the wondrous cord of love;
Let a spirit of communion,
Lord, be ours with theirs above!"

Mexico, South Africa, China, Samoa, Japan, Ireland, Scotland, and England followed as they were called upon. The Spanish delegates sang a hymn in their own language.

Egypt responded,

"'The Nile is rising!' the river of the water of life in Egypt."

India's delegates, when called upon, answered,

"The Christian Endeavor Society is, under God, the chief hope of India's salvation."

The Turkish representatives aroused much sympathy because of the hard estate of Christians in that land, when they said,

"In my distress I called upon the Lord, and cried unto my God."

In Switzerland the work had but just begun, and the appropriate response of her Endeavorers was,

"Vois, Seigneur, ma famille est pauvre en Manassé, et je suis le plus petit dans la maison de mon père. Et l'ange dit, Je serai avec toi."

"O my Lord, behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee." Judg. 6: 15, 16.

From Germany came the hearty response:

"The joy of the Lord is your strength." Neh. 8: 10. This was repeated, and then the delegation sang:

"Einer ist's an dem wir hangen,
Der für uns ist in den Tod gegangen,
Und uns erkauft mit seinem Blut.
Unsre Leiber, unsre Herzen,
Gehören Dir, Du Mann der Schmerzen, gut.
In deiner Liebe ruht
Nimm uns zum Eigenthum,
Bereite Dir zum Ruhm
Deine Kinder!"

"One there is to whom we belong,
Who has gone into death for us,
And bought us with His blood.
Our bodies, our souls,
Belong to Thee, Thou Man of Sorrows,
In Thy love
Take us for a possession,
Thy children."

The Welsh delegates sang, as only the Welsh can sing:

"Cymru i Crist! Hyfrydaf gri,
Seinied rhwng ei bryniau hi,
Nes i'r pentref, tref-pob lle
Dderbyn resol rodd y Ne';
Taener y newyddion gwell,
Rhwng y Dee a Gowan bell,
Nes d'wed plant hoff Walia wen,
'Christ yn Frenin ac yn Ben.'"

"Wales for Christ—let that glad strain
Echo through her hills again,
Till each hamlet, town, and place
Knows of Christ's redeeming grace;
From the Dee to Gowan's Head
Let the blessed news be spread,
Till each child of Wales shall own
Christ as King, and He alone."

And England closed the responses at this glorious soul-stirring meeting by singing with the magnificent volume of ten thousand voices,

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

FROM LONDON TO NINGPO.

It is a far cry from London to Ningpo; but, when we reach this typical Chinese city on the river of the same name, we find the same spirit, the same warm hospitality, the same blessed fellowship, the same deep spirituality, even, to a large extent, the same topics discussed, and the same hymns sung.

"For the first time in the history of Christian work in China," says Christina K. Cameron, an American Endeavorer who had the privilege of enjoying the convention, "messages were received from all eighteen provinces, and more than a hundred letters of greeting came from various parts of the world. The spiritual tone of the convention equalled, if it did not excel, anything of my previous experience. From the opening of the welcome meeting till the close of the consecration-service, four days later, there was a deep sense of the presence of the Holy Spirit.

The Ningpo Convention Committee.

"Those in the home land have no conception of the impression that was made in Ningpo, a heathen city, by the gathering together for praise and prayer of fifteen hundred native Christians from all parts of this vast empire. Many had walked fifty or sixty miles; others came on house-boats, and still others in sedan-chairs or wheelbarrows. It took months for some of them to reach the convention, for travel in China is slow."

The convention theme was "The Life, the Work, the Opportunity, of Endeavorers in China;" and their life, their work, and their opportunity throughout China were all enlarged and improved by this remarkable convention.

Says the Rev. J. Martin, the principal of the Church Missionary Society College, of Foochow: "The convention hall from a distance did not seem at all an interesting place, and had no artistic beauties. It was an improvised, rough building of corrugated iron, wood, and reeds, erected in the playground of the Presbyterian Academy. On reaching the hall we found it more imposing; and, when we entered, we were struck with its beauties and brilliancy. The national flags of China, Japan, England, and the United States were in profusion, and the Christian Endeavor banners from various districts of China, exhibiting the art and craftsmanship of the Chinese, were hanging in all parts of the hall; and here and there were some from Japan. Chinese lanterns and foreign lamps added to the radiancy. Almost every seat was occupied, and there was a reverent and devout congregation of about two thousand.

"When the delegates were asked to stand up, we saw little groups from Japan, America, Honolulu, Korea, from nearly every province of China, and one from Paris. The Ningpo Christians gave all a very hearty welcome, and it was inspiring to hear the delegates replying each in his or her own tongue. The principal speeches were delivered in English, Mandarin, and Ningponese."

Some of the most eminent missionaries of many denominations in China addressed the convention, among others the venerable and venerated Archdeacon Moule, and Dr. Arthur H. Smith, the most eminent of writers on China and things Chinese.

A Remarkable Scene in China.

A remarkable feature of this convention was the presence of the three leading Chinese officials of the province on the platform with their secretaries and other followers. These were the taotai, or intendant of the circuit; the chi-fu, or prefect; and the *hsien,* the city magistrate. Dr. Arthur Smith gave an address at this session in Mandarin on "The Duty of Native Christians to Their Emperor and Country." This was keenly followed, we are told, by the three mandarins, who each said a few words after Dr. Smith was through, exhorting all to conform to the teaching of Christianity. "Do what your holy book exhorts, and you will not do wrong," was one of the sentences from the addresses by these Chinese officials.

The Ningpo Officials.

But this meeting had a sequel, for on the last day of the convention these mandarins invited the foreign missionaries and guests to a Chinese feast, the first time, it is said, that such an honor was ever conferred by such officials upon foreign Christians. Mr. Martin's account* of this feast is so picturesque that I must quote it entire:

"Each table was covered with a white linen cloth, and every guest was provided with two ivory chop-sticks tipped with silver, a silver fork and spoon, with a small silver ladle, a paper napkin, and a toothpick. The centre space on the tables was left for the courses served up in basins, one at a time. The menu was:

"'1. Birds'-nests soup.
2. Cold duck.
3. Sharks' fins.
4. Fish patties.
5. Stewed chicken and bamboo shoots.
6. Meat dumplings, boiled in tea oil.
7. Fish soup, cod with liver. (A good way of taking cod-liver oil!)
8. The Three Genii, meat balls containing mutton, pork, and fish with bamboo shoots.
9. Chinese cups of boiling tea.'

"The mandarins, dressed in their official garb, stood at the door to welcome each guest, and took up the same position when we departed.

"Thirteen tables were provided, and some eighty ladies and gentlemen partook of the hospitality of the mandarins, Dr. Arthur Smith saying grace and at the end suitably voicing the thanks of the guests.

"From the luncheon-room we returned to the hall for a consecration-meeting, after which a procession, with banners, marched down to the steamer to see the many visitors depart.

"While waiting for the steamer to leave, the Christians on the bund and the delegates on the steamer were singing hymns, amongst them being 'Onward, Christian Soldiers,' and 'God be with you till we meet again.' Thousands of non-Christians were standing by, watching and listening, and

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* Contributed to *The Church of England Christian Endeavourer.*

I am sure it was a good object-lesson to them and others. During the last three days, we of different nationalities, of different churches, and of different societies had been meeting as one body, united in one Lord and Saviour, the Lord Jesus Christ."

After reading such glowing accounts of the character and influence of this convention we cannot wonder that Archdeacon Moule, who has known China for almost half a century in connection with his great work for the Church Missionary Society, should say, "It was the most wonderful sight ever witnessed in China."

CHAPTER XII.

WONDERFUL GATHERINGS IN AUSTRALIA AND INDIA.

HEREIN IS FOUND THE STORY OF TWO MORE REMARKABLE GATHERINGS IN WIDELY SEPARATED CONTINENTS, WHICH TELL OF THE ADAPTABILITY OF CHRISTIAN ENDEAVOR TO ALL CLIMES.

> "Your body stands prominent among the organizations which strive toward a realization of interdenominational and international Christian fellowship, as well as among those which stand for ideals of true citizenship." *Theodore Roosevelt.*
>
> "The more I have to do with Christian Endeavor, the more I believe in its great value to India, and the more I am ready to push it." *Rev. Robert A. Hume, D.D.,*
> *Ahmednagar, India.*

EVEN the briefest account of Christian Endeavor conventions would be incomplete if no allusion were made to the great Australasian assemblies, for in the lands of the Southern Cross they have attained in some respects their highest perfection. To be sure, the Endeavor constituency is not there so large as in America or Great Britain; but the audiences often number thousands, and, as in other countries, the largest buildings that can be obtained are packed to their utmost. Seldom have I seen such magnificent gatherings of young people as it has been my joy to greet in the beautiful town halls or exposition buildings of Sydney and Melbourne and Adelaide and Brisbane. Earnest, unconventional, highly intelligent, deeply spiritual companies of Christian youth are they, who are laying well the foundation-stones of the commonwealth of the southern seas, the true Pilgrim Fathers and Mothers of a great, new nation, who some day will be looked upon as are the pilgrims of Plymouth Rock and the Puritans of Boston and Providence.

The Building of a Commonwealth.

At one of these conventions, held in the city of Adelaide, this idea that the Australian youth of to-day are the architects of their country's future was well illustrated in the Junior rally entitled "The Building of a Commonwealth."

The Town Hall, Sydney, Australia, Where the Christian Endeavor Convention Was Held.

Before the great audience was a huge model of Australia made of tin, some ten feet in diameter. The different states were marked off according to their boundaries, Western Australia, South Australia, Victoria, New South Wales, and Queensland, with little Tasmania below and the Bass Straits running between. With songs and recitations one Junior after another came forward, and placed upon the map a characteristic virtue, for which each state should stand—"Strength," "Purity," "Honor," "Gentleness," etc., and the whole exercise with picturesque force told these thronging Juniors how they must build these virtues into their new commonwealth.

Of course many of the features of the Australian conventions are much the same as those in other English-speaking lands, but sociability and good fellowship are provided for as in no other country by the "tea-meetings," which in these Christian Endeavor conventions have passed all records, claiming the largest halls in the city for their own, and often furnishing refreshment and kindly entertainment for thousands of delegates at a time.

These tea-meetings, sometimes called "tea-fights" or "bun-struggles" by irreverent young Australians, are as a rule most delightful gatherings; but one that I remember in Adelaide surpassed all records so far as my experience goes.

A Tea Meeting in Adelaide.

The town hall was given up to it, and twenty-eight large tables, representing different countries, which were assigned to different societies, were spread with tempting viands, beautiful flowers, and the delicious fruits for which South Australia is famous, as well as meats and cakes and sweets of all kinds, and the inevitable tea.

The tables were filled and cleared, and filled again and again, until nearly two thousand people had sat down to a substantial repast. But the chief interest of this meeting lay in its cosmopolitan significance. It represented an "international tea-meeting" for an international society. India had its table, decorated with the products of that vast peninsula. The Chinese table had its characteristic features, with waiters in Chinese costume serving the viands. Japan was dainty and beautiful, as Japan always is. Ceylon and Burmah and Asia Minor had their characteristic features. Scotland was represented there, too, and Ireland, and England, of course. The Cape Colony table had for its centre piece of decoration a great bank of white flowers representing Table Mountain at Cape Town; Egypt had a model of the Pyramids. New Zealand's table was decorated with a Maori house. Spain, France, Germany, Canada, and Mexico were all there, and all unique, characteristic, and beautiful.

Of American cities, Chicago, Boston, and Philadelphia were specially honored by having tables named for them. The decorations of the Philadelphia table were very quiet and subdued, mostly of drab, as becomes a Quaker city, but withal very charming and tasteful, while the waiters, who looked out from under demure Quaker bonnets, were gracious and comely to look upon in their sober gray. Chicago was brilliant and bright; Boston, sedate and intelligent, complete in every respect, except that I saw no pot of baked beans displayed.

The Commonwealth of Australia was represented by various characteristic features, chief of which were a little kangaroo and an emu and other Australian birds and animals, surrounded by a wealth of Australian flowers.

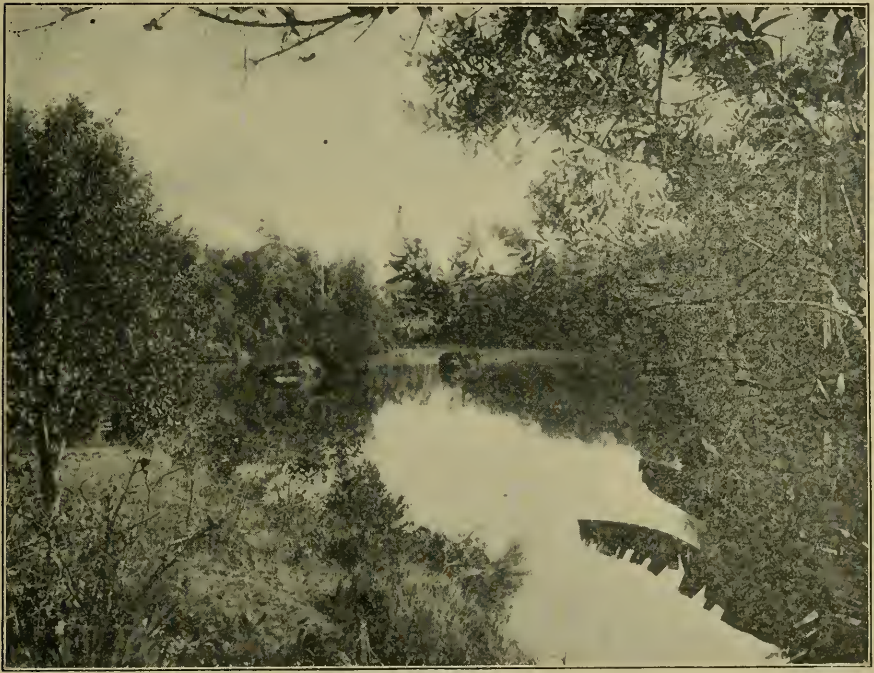
The Williston table had the place of honor at the head of the room. It was beautifully decorated, and the fair waiters each wore a white sash with the words "Williston Christian Endeavor" painted upon it.

Together with the other invited guests I sat at the Williston table, and can assure the original Williston Christian Endeavorers that they never in their own beautiful church spread a more hospitable and generous board than that which was named for them in Adelaide.

The very spirit of international fellowship and good will reigned supreme. How could it be otherwise? The genius of a world-wide fellowship was represented there; happy faces, sparkling eyes, and glowing words of greeting met us everywhere; and in the deeply devout and religious atmosphere we had a little foretaste of the time when every nation and tribe and kindred and tongue shall sit down at the marriage-supper of the Lamb.

Spiritual Fervor in Australia.

But it must not be supposed that the social features by any means monopolized the attention of Australian Endeavorers. In no part of the world are the meetings more full of genuine spiritual fervor than in the great island continent. The sunrise prayer-meetings, the vigorous and eloquent addresses, and especially the crowning consecration-meetings, which are nowhere surpassed, give their own tone to these mighty gatherings.



In the Australian Bush.

A personal letter from the treasurer* of the Australasia

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* Mr. J. B. Spencer, of Sydney.

Union, just received as I write, tells of their last national convention. It was held in Hobart, in Tasmania, and a whole steamship was chartered by the Endeavorers of the larger island to take the very considerable journey which separates old Van Diemen's Land of former days from her great brother. The steamer was decorated from stem to stern, and in spite of rough and stormy seas the Endeavorers arrived in good time in the beautiful harbor of Hobart.

"It is impossible to describe," writes my correspondent, "the signs of God's grace which are manifest in every meeting from morning till night, and this power increases day by day. I wish I could fully describe our council meeting. It was a time of joy. Every eye beaming with tearful gladness, and the hearts so full, too full often for speech. This was closed with a consecration council meeting in fullest surrender to God.

"The closing meeting of the convention was most glorious, and many confessed Christ. All I can say is, the Holy Spirit was manifestly present at all our meetings. Often there have been brief pauses when heads have been bowed, faces covered, hearts broken, and glad and peaceful souls looking up in calm wonder."

Such are the impressions made upon one of the leading architects of Australia by the latest Australasian convention.

India's Convention.

India's Christian Endeavor conventions are unique and in some respects the most interesting of all. When we remember the comparatively small Christian population, the overwhelming preponderance of idol-worshippers, and the vast distances that separate the different missions, we can only wonder and rejoice that God is using this instrumentality in the land of the Brahman in so conspicuous a measure for the display of the power of Christianity.

Most of the conventions, owing to the distances and the poverty of the people, must necessarily be confined to limited localities, but they are none the less striking and impressive on this account. In Madura and Bombay and Ahmednagar and Calcutta and Lahore and Allahabad most helpful, picturesque, and remarkable meetings have been held. The India Christians like to impress the eye and the ear as well as the intellect, and their conventions are gayest of the gay with banners and decorations, and triumphant with the notes of the "cornet, flute, harp, sackbut, psaltery, dulcimer," or whatever the curious-looking and odd-sounding instruments are that Indian Christians use. Perhaps the writer cannot do better than to describe a typical convention which he once attended in eastern Bengal.*

It was far away from the centre of the population, and the delegates were a somewhat rude and primitive people; but the convention showed, even better than one held in one of the great cities of India could have done, the importance and power of these gatherings. I had travelled all day and nearly all night on the Ganges River and some of its numerous tributaries with one of the most eminent Baptist missionaries, the Rev. William Carey, whose field is the very same as that so heroically cultivated by his great-grandfather, William Carey, the First, the pioneer of modern missions.

In the Bheel of Bengal.

Very early in the morning, long before daylight, we reached the little convention village of some forty mud and straw houses in the very heart of the rice-fields of Bengal. We crawled on all fours under the low doorway of one of the houses belonging to a Christian family, for about half the inhabitants of the village were Christians, and threw ourselves down on a heap of straw for a little rest. But even then the delegates had begun to assemble, for many of them had walked all night from their distant villages to reach the town of Chabikhàrpàr, and we could hear the sounds of the cymbals and the tom-toms and the singing as each society arrived. At daylight we arose and went to the chapel, which the people had built with their own money —the best building in the village—with a good thatch roof and walls of wood reaching nearly to the roof.

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* The story of this convention is also found in the author's book entitled "Fellow Travelers."

The road to the chapel was gay with plantain stalks and red Christian Endeavor banners, for each of the fifty-two societies represented had brought at least one banner, and some of them four or five—not very expensive flags, to be sure, usually only a yard of red calico with a Scripture verse in Bengalee characters upon it; but they all added to the picturesqueness of the scene.

But look! look! Of all the extraordinary scenes ever witnessed at a Christian Endeavor convention, that is the most extraordinary! With brass cymbals clanging, and native drums beating, and hands clapping, a society from a neighboring village comes dancing up to the chapel, with half a dozen red banners streaming before it. The leader, one of the territorial Christian Endeavor organizers, goes before to lead the procession, dancing backward, which is a very perilous operation on the narrow, uneven road, beating time, and singing a Christian hymn at the top of his lungs.

"Jesus, O Jesus, come into my heart;
The sight of Thy beautiful face drives trouble away.
O Jesus, come into my heart.
"Jesus, O Jesus, come into my heart;
When thou comest in, it is heaven on earth.
O Jesus, come into my heart.
"Jesus, O Jesus, come into my heart;
Seeing thee, it is cool; seeing thee, it is cool.
O Jesus, come into my heart."

We should say, "Jesus warms my heart." In this hot clime He cools it. But, if their hearts were cool, their faces did not show it; for the perspiration dripped from the dancers as they reached the chapel.

Within the chapel the dance waxed warmer and more vigorous. Two Endeavorers, facing each other and flinging their arms in the air, would spring from side to side with marvellous agility, but never losing their self-poise or "the power" in all the excitement. Now the tune changes, and they sing,

"The stream of love is flowing by,
The stream of love is flowing by,"

and by a wavy motion of the line they indicate the "stream of love." Again a change and they cry out,

"There are *heaps* of love at the foot of the cross;
There are HEAPS of love at the foot of the cross,"

and with arms outstretched and arched over they show how it is "heaped up."

At last the song is over, and the dancers sink upon their mats, squatting upon their heels, where they will remain immovable for the next three hours.

The leader then goes out, and dances another society into the chapel in the same vigorous way, and then another, and another, until the chapel is full.

Does any one object to this vigorous Terpsichorean type of religion? I can only say that as actually witnessed I saw nothing objectionable in it, though perhaps my clumsy description may seem gross and uncouth. There was no "promiscuous mingling of the sexes," for all who danced were men. It seemed a real devotional act; and I understood as never before how David "danced before the Lord."

It is sufficient to say, perhaps, that the conservative Baptist mission of Bengal, the mission founded by William Carey, sees nothing to disapprove in the service.

After all were seated, and the little chapel was crowded full of squatting figures, packed like sardines in a box, the banners of each society were presented, with a short address from the president of each. Some of the inscriptions on the banners were very significant, though I cannot give them here; but all told of faith, love, and hope. Then followed addresses on different features of the pledge, for the Christian Endeavor covenant is found as indispensable in Bengal as in America. Songs were often interspersed, and there was a prayer chain in true Christian Endeavor fashion, and many little seasons of quiet devotion were enjoyed. Thus passed five or six hours of almost continuous service, when the hungry delegates took a recess of an hour in order to get something to eat. But they soon reassembled for another session that lasted till dark.

The Chain of Love.

There was not a little object-teaching by the missionaries throughout the convention. For one exercise, Scripture verses bearing upon "love" were called for. They came thick and fast from the audience—"God is love," "God so loved the world," etc. As fast as uttered they were written in Bengalee characters upon slips of colored paper, red, blue, and green. These slips were then deftly made into a "chain of love" with the help of a little paste. Then a swarthy brother, a deacon in the Chabikhàrpàr church, of deep mahogany color, who was arrayed in his "birthday suit," and little besides with the exception of a girdle about his loins, came to the front, and with all the dignity of a full-dress ceremonial he put the "garland of love" about my neck. Had I been able to return the compliment with a Christian Endeavor pin, I could hardly have fastened it to him anywhere without hurting him. But what a beautiful symbolic lesson my brother in brown taught me! His chain of love I cherished for many a long day.

Hundreds had come to the meeting who could not get into the chapel, or indeed anywhere near an open window; so the closing service was held in a wide rice-field near by. The

The All-India Convention at Allahabad.
The leaders of the movement in India, both missionaries and others, are to be seen in the picture.

closing consecration-meeting was tender and solemn, and a time of great spiritual refreshment.

A Persian Convention.

The fire kindled by the Endeavor convention idea has spread to Ceylon and Burmah and Persia as well. In Persia, though the Society is still young, the conventions seem to have the true Endeavor flavor. An interesting account comes concerning the third annual convention, held in the village of Geogtapa in the Urumia plain of northwestern Persia. "The roll-call and consecration-service was a season of heart-searching and inspiration," says my correspondent, a few lines from whose interesting report I quote below:

> "One society reported having organized a society in both the Russian church and the Roman Catholic church of their village. Another village, which has societies for all classes except the old women, is expecting to organize another for their especial benefit.
>
> "One of the old white-headed preachers arose in the convention, and exclaimed in amazement at the marvellous changes that have been wrought since his youth. Then, no woman would have thought of participating in a public meeting; the young men were silent unless called upon by their elders; but now 'both young men and maidens, old men and children, praise the name of Jehovah,' and do active and efficient service in the Christian Endeavor society.
>
> "An increase of several hundred in membership was reported, and a sum about equal to fifty dollars for the year's contributions.
>
> "The village of Geogtapa is built upon an ash hill of the ancient fire-worshippers, and many relics of their pottery, coins, etc., have been found here. The crown of the hill, which is several feet above the streets, is occupied by the Syrian cemetery, many hundreds of years old. On one side, where the earth has been washed or dug away, a section of the cemetery, showing the narrow, stone-lined graves, one above another, and many of them containing skeletons, is exposed to view. A grewsome sight!

"As I looked upon this host of intelligent, enthusiastic young people gathered on this hill, the accumulation of centuries of the ever-burning fires of those ancient inhabitants of the land, it seemed to me that in Christian Endeavor a truly heaven-kindled flame is burning, before whose purifying and energizing influence the dead Christianity and the false religions of this land must soon yield.

"The convention closed with an earnest and inspiring sermon by Kasha Isaac Yonan. The delegates returned to their villages over roads flooded by the heavy rains, in some places wading through, or riding over on a man's back, a not unusual method of conveyance here. All returned filled with new inspiration, new ideas, and an earnest desire to go forward."

CHAPTER XIII.

THE BEST YET.

WHEREIN ARE DESCRIBED SOME OF THE MORE RECENT CONVENTIONS IN MANY LANDS, WHICH CONCLUSIVELY SHOW THAT CHRISTIAN ENDEAVOR IS NO "SPENT FORCE," AND THAT THE EARLY ENTHUSIASM IS MAINTAINED TO THE PRESENT DAY.

> "The wonder is that one society, with fifty members only, in a little over twenty years, should expand into more than sixty-four thousand societies, with nearly four million members. There is no doubt that God's blessing is on the movement."
>
> *Sir Harry Rawson,*
> *Governor of New South Wales.*

IT was thought at first that these conventions represented but a temporary phase of Christian life, that, as they blazed up so suddenly, the fire would die down with equal rapidity. I even remember one religious paper some years ago that quite rejoiced in this prospect. The American convention of that year, owing to its locality, numbered *only* some 40,000 in attendance, whereas the convention of the previous year, in a more eligible city, had reached more than 50,000 in attendance. This religious editor, moved by his unfriendliness to the general cause, took this as a sign of imminent decay, and thanked God devoutly that the organization was waning, and would soon be heard of no more. But his rejoicings were premature, for reports from all over the world at the end of the first quarter-century of the Christian Endeavor movement show that the convention idea is not outworn. How could it be, when it stands for fellowship and devotion, for consecration and religious stimulus, and for a blessed interdenominational brotherhood which the Protestant world has been so long trying to realize?

To be sure, a great Endeavor convention is not so novel and striking a thing as it was fifteen years ago, because there are so many more of them. It may not attract so much notice in the newspapers, because the novelty always gets the largest "write-up." But in all essential features the conventions show no signs of diminution or retrogression.

Indeed, so common is the advance made by each one upon its predecessors, whether the convention be of a local, a State, or a national character, that "the best-yet convention" has become almost a stock phrase in Christian Endeavor circles.

In the twenty-fifth year of Christian Endeavor Japan reported the "best-yet convention" in Okayama, and Mexico held in the city of Guadalajara "one of the best yet," and Brazil's national gathering in São Paulo was "the best yet," and the All-Europe Convention in Berlin was surely "the best yet" held on the continent of Europe, while many declared that the American convention in Baltimore in not a few respects was unsurpassed by any of its predecessors.

An All European Convention.

One of the most significant conventions ever held was the one that convened in Berlin in July, 1905, the first convention of the All-Europe societies held upon the Continent, though the European Union had been organized the year before in London, where the first convention of the sort was held in connection with the British national convention in 1904.

The significance of this convention lay in part in the contrast presented to those who remembered the small beginnings of the work in Germany. Ten years before, the wildest anticipations of those who gathered for the first little Christian

Endeavor conference in Berlin could not have compassed the thought of a great gathering in the same city in but little more than one decade attracting to the Circus Schumann six thousand persons from all ranks of society, including even a representative of the imperial court.

Mexican Endeavorers.

The convention was welcomed by the highest church dignitary of Berlin, and with true German tirelessness the delegates made long sessions, morning, afternoon, and evening; meeting from eight to one in the morning, ready for another long session in the afternoon after a brief hour for lunch, and rarely concluding the meetings before ten o'clock in the evening. There was no eight-hour day for these delegates, and they desired none. National rallies of the representatives of many European nations were held, the Hungarian rally being specially well attended.

Dr. Torrey, the American evangelist, was one of the speakers at the convention. His address was very impressive, we are told, and then followed one of the most remarkable of all the convention sessions. "Pastor Paul, the president of the German union, was in charge of the meeting, which proceeded to prayer. But prayer, once commenced, was not to be restrained; and for a full hour the meeting went of its own accord, prayer following prayer, two or three sometimes praying at the same time, until almost half the entire audience seemed to be praying audibly, confessing their sins and seeking fuller blessing. Time and again the meeting would swell up into song, prayer being continually renewed as a verse closed."

It might seem from such an account that the meeting was confused and disorderly, but we are told that no such impression was made upon those who were present. It was simply the outpouring of full hearts, desirous of a blessing, an outpouring which could not be restrained. That the convention-goers and their leaders were as sane and level-headed as could be desired is shown by the business meetings and the "schools of methods," by the educational features of the convention, and by the genuine spirituality of the services, removed in the furthest degree from mere emotionalism.

The evening meetings were held in the open air under the trees, and the largest of all the gatherings, the convention praise service, was held on Sunday afternoon in Circus Schumann, seating six thousand persons. Says Mr. Stanley P. Edwards: "The building itself was greatly impressive, and the whole service was followed closely by the entire audience. Greetings having been given, the representatives of each country in Europe responded in their own tongue, raising at the same time a banner, representing their own country, around the centre ring of the building. The circle having been completed, Rev. Horace Dutton on behalf of the World's Union raised a large banner in the centre of the circle, bearing a red cross on a white background, with the words 'Christ All and in All.' The choir was composed of the joint choirs of the State church, Baptist church, Methodist church, and Independent churches, twelve hundred voices in all, with three hundred trumpets in the orchestra, each choir taking part in the services separately, and then all in concert, strikingly representing the denominational loyalty and interdenominational fellowship of Christian Endeavor."

A Typical Spanish Convention.

To hold a great convention where Endeavorers are numerous, and come from many lands, is not surprising; but to hold a "best-yet" convention in a city without a single Endeavor society is a feat that was reserved for Spain when her Endeavorers invited their fellows to assemble in the city of Madrid for the second national convention in 1902. But the Protestant churches were all hospitable; and the English Baptists, and the United Presbyterians, the Spanish Episcopalian church, and the German Lutheran all opened their doors for different sessions of the convention, and, strange to say, these churches were always filled, for the Endeavorers had come in considerable numbers from all parts of Spain, desiring to make an impression for their cause upon the capital. The native leaders were so eloquent, and Dr. and Mrs. Gulick, who largely had charge of the preliminary preparations, were so efficient and hospitable, that the convention went off with as much vigor and éclat as if Madrid were the very centre of the movement; and though, to be sure, this second convention had not many predecessors to compare itself with, it certainly went down into history as the "best yet" in Spain, and I can testify to a genuine spiritual uplift and heart-warming which I myself experienced as I met with my Spanish brethren, though the war which had robbed Spain of all her colonies had then but just passed into history.

IN JAPAN.

Even war's alarms seemed to have little effect on the enthusiasm of convention-goers, for the war-time conventions in Japan have been the "best yet." "Simply to have held a public annual meeting," says Dr. Pettee, "amid the distractions of the war year, when many similar gatherings were omitted,

Christian Endeavor in Japan.
Delegates Who Attended the National Japanese Christian Endeavor Convention at Okayama.

would have been satisfactory. But to have succeeded in the face of many obstacles in holding one of the best of the whole series of Christian Endeavor conventions in Japan was certainly cause for profound gratitude and renewed devotion. A special collection was taken up for sending Christian Endeavor and other literature to the Endeavorers who had gone, or yet may go, to the front. It was decided to urge all members of Christian Endeavor societies also to pray for the soldiers every morning before or immediately after rising."

A War Time Convention.

The patriotic note is always struck at these conventions in Japan, and another feature which makes them highly picturesque and beautiful is the display of handsomely wrought banners from societies in all parts of the empire. In this respect Japan far exceeds any other country, and many of her most beautiful banners have been sent to America after being first displayed at the Japanese conventions, and have been given to the States which have distinguished themselves in the Increase Campaign.

Notable and characteristic meetings have been held in other European countries, which space does not allow me to describe.

But a few lines must be given to the "best yet" in Mexico, the best being also the last. A Mexican Endeavorer thus tells of the opening session of the convention of 1905 in Guadalajara:

"The meetings were held in the spacious patio of the Adventist Sanitarium, over which had been stretched a canvas roof, making an ideal auditorium, with seating-capacity for more than eight hundred people. It was thronged to the doors at nearly every meeting, and the convention was evidently the 'best yet' in every sense of the word.

"Delegates came from all over the country and from every denomination, making it a most representative gathering. One gentleman came representing the Mexican Presbyterian congregations in southern California, having travelled 2,203 miles in order to be present. Others came from the centre of the state of Sinaloa, journeying several days on horseback before reaching the railroad, and then making a detour through the State of Arizona by way of El Paso. Others came from the almost equally distant state of Yucatan, after journeying by sea as well as by land. The larger part of the delegates present were from the populous and busy state of Jalisco, of which Guadalajara is the capital, and which is known by the name of the 'Pearl of the Occident.'

"Although the Catholic religion has a very strong hold in this state, and much fanaticism is encountered, we being welcomed with strong tirades, protests, and vituperations in their daily papers, the delegates kept coming in from the congregations in dozens of towns and villages where a vigorous forward evangelistic movement is in progress."

Animosities Aroused.

As is entirely natural, such great gatherings naturally stir up religious animosities, where any exist, as they do in Mexico and Spain, whose first convention, which I had the privilege of attending in Saragossa, was threatened with all sorts of dire calamities by Catholic priests and Catholic papers. This "latest and worst propaganda of the Protestant faith" was intolerable in their view. But the bitter editorials and denunciations had little effect, except to advertise the meetings and increase the audience, though a few small boys shied some ineffectual stones at the "American pigs" who had presumed to hold a meeting in the "City of the Sacred Pillar."*

It may be interesting in this connection to notice some of the contrasts and some of the similarities between these great religious gatherings in the two chief branches of the English-speaking world. These contrasts and likenesses were noted by the writer at the close of one of the British national conventions, and are recorded here for what they are worth. Possibly they will be of interest hereafter as cosmopolitan Christian Endeavor unites more and more those who speak the same tongue, reducing their differences and emphasizing their resemblances. In these matters each side of the sea has something to teach the other.

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*The stone pillar which the people of Saragossa believe came down from heaven to furnish a pedestal for a statue of the Virgin.

Contrasts and Likenesses.

The American Side. First, the American conventions are larger than the British, as is natural; for there is, as yet, a far larger Christian Endeavor constituency to draw upon; the Americans are more given to travel; and our railway companies make larger concessions in the way of cheap railway fares and special excursions, Not that the British conventions are not mighty gatherings from the mere numerical point of view, ten thousand people often being reached at a single session; still, as is natural with our larger constituency, larger numbers attend our American conventions.

Second, the convention city as such seems less moved by the convention in Great Britain than in America. You see few banners and little bunting except over the places of meeting, and we do not often see flower mottoes in the parks, telling every spectator that the society stands "For Christ and the Church," for "Brotherhood" and for "Peace."

Third, the press pays much less attention to a convention than at home, but that is also true of all great religious gatherings. The British papers give paragraphs to such meetings where American papers would give columns, and columns where they would give pages.

The British side. First, the British audiences are usually more enthusiastic, or at least much more demonstrative, than American. They will clap and cheer their favorite speaker for nearly five minutes at a time before he can begin his address. They interrupt him with applause twice as frequently as do American audiences. They show their approval with many a "Hear, hear!" "Good!" "True!" and sometimes "Praise the Lord!" They are much easier to arouse to eager enthusiasm, to provoke to smiles or tears. They lift a speaker up on the wings of their own interest, and make his task far lighter than before the average American audience. The "Kentish fire," a steady, rhythmical, united clapping of hands after the first volley of applause, was one of the (to me) novel features of "Manchester, 1902." To be sure, Christian Endeavor audiences in America are the most enthusiastic of all American audiences, and give the speaker more support than any other on our side of the sea, but even they might take a leaf out of the note-book of their British brothers.

Second, the singing in British conventions is better than ours. They sing a better class of music, and sing it with more expression and more vigor. It is perhaps partly due to the fact that our congregational church singing everywhere is infinitely below the English, and we do not get the every-day training of our friends on the other side of the water in worshipful praise.

Third, with some diffidence I would say that the British Junior Endeavor rallies surpass ours, at least, our average rally. We have no such continued "hundred-night success" as "The Building of the Bridge" by Mr. Hope, the pontifex maximus of Christian Endeavor, or his "Globe Exercise," in which children from every nation come out of a huge wooden globe, arrayed in their proper costumes, and teach their lesson of world-wide fellowship.

For both sides. After all, the resemblances are far greater than the differences, and in many respects, as President Lincoln said of the two hats presented to him by rival hatters, they "mutually surpass each other." On both sides of the water the speaking is of an equally high order.

The "Quiet Hour" services seem more largely attended in America, and the spiritual tone is quite as high.

The hospitality is equally generous on both sides of the water, and on both sides the delegates "pay their own scot," as independent Christian Endeavor delegates have learned to do everywhere. The improvised inns or "hostels" in the Sunday-school rooms of some of the churches are unique features of entertainment at British conventions.

Common Features Enjoyed.

The topics discussed are very much the same. Stress is put upon International and Interdenominational Fellowship, upon Christian Missions and Christian Citizenship, upon the deeper life of the individual soul, and upon the distinctive principles and practices of the Christian Endeavor Society.

On both sides the denominational rallies are great, enthusiastic meetings, showing the unswerving loyalty of Christian Endeavorers to their own churches.

In the New World as well as the Old the committee meetings are bright, instructive, stimulating gatherings, which show how much alive the young people are down to their finger-tips.

In the Old World as well as the New the conventions are deeply spiritual gatherings, whose whole trend is to deepen the religious life of all who attend, and to send them home more earnest and consecrated Christians than when they came.

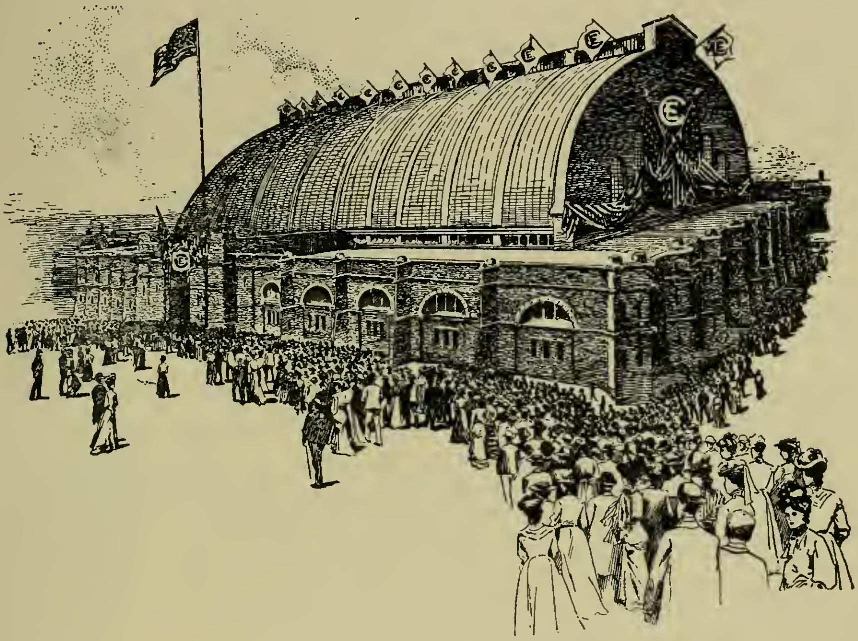
The resemblances are far, far more than the differences; for the spirit and purpose, the aim and method, of these meetings in every land are the same.

The story of these conventions, however fragmentary, should not be concluded without some reference to the international convention of 1905 at Baltimore, the last convention of the first quarter-century, for then was inaugurated the first effort to put upon a permanent financial basis the World's Christian Endeavor movement. Hitherto the advancement of the Society in many lands had depended largely upon the precarious earnings of the United

Baltimore, 1905.

Society in Boston, or upon the gifts which could be raised by its president and treasurer by personal solicitation.

In "Baltimore, 1905," however, was started the Memorial Fund, concerning which it is fitting that the present writer should say but little, because of its personal relations to him and the great honor it does him; but, if it succeeds as its projectors and promoters hope, it will enable the World's Union to provide the little help that will be necessary to establish and confirm the Christian Endeavor movement in every continent and country.



Baltimore Convention Building.

In many another way was this convention memorable. "Never have I witnessed anything to compare with it," says a writer in *The Moravian.*

"It was great in numbers," writes Professor Wells,*

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* In the Christian Endeavor annual of 1906.

"crowding the largest meeting-place ever used for our conventions. It was great in enthusiasm, rivalling in that particular any gathering of our host in all the past. It was a young people's convention, the delegates being noticeably younger than those of several years past. It was great in its evangelistic spirit, producing more conversions than any Christian Endeavor convention ever held. It was great in its new emphasis on noble and uplifting music. It was great in its practical results, sending the Endeavorers home to do better work for Christ and the church. It proved many things about Christian Endeavor that its friends had never doubted, but that others had, among other things, its perennial youth."

With this sentence we may close this chapter, for these "best-yet" conventions in all parts of the world have made evident this truth, that the movement is no ephemeral affair, the expression of "the transient enthusiasm of beardless youth," as it used to be called, but an abiding factor in the life of the church, an organization that has about it, as *The Missionary Herald* declares, "the marks of perpetual youth, increasing in numbers and in vigor as it increases in years."

CHAPTER XIV.

CUI BONO?

THE EXCEEDING VALUE OF THESE GREATEST RELIGIOUS CONVENTIONS OF MODERN TIMES, FROM AN EDUCATIONAL AND PATRIOTIC AND EVANGELISTIC POINT OF VIEW, IS THE THEME OF THIS CHAPTER.

> "Let us all rejoice that this great idea of union has dawned upon the church as well as the state. Let us all rejoice that this glorious organization of Christian Endeavorers, delegated from the Protestant organizations of every Christian land, is the blossoming of a new and brighter hope for greater victories than were ever won before by the soldiers of the cross."
>
> *Gen. Robert L. Taylor,*
> *Nashville, Tenn.*

AS they have been reading these accounts of multitudinous conventions, some of my readers may have been inclined to ask: "What is the use of it all?" "Do they really pay, spiritually and intellectually, for the outlay involved of time and money and energy?"

I cannot believe that any one who has actually attended such a convention seriously asks this question, but it may well have occurred to those who have not experienced their glow and contagious enthusiasm. The leaders of the movement have not been allowed to rest in the fancied Elysium of universal approval, for the critics of the Society have not been slow to say on more than one occasion, especially in the early days: "To what purpose is this waste? This ointment might have been sold for three hundred pence and given to the poor."

Do the Conventions Pay?

The expenses of the convention have more than once been reckoned up, not only the initial expense of some fifteen or twenty thousand dollars to the city inviting the gathering, but the much larger sum spent by the delegates for car-fares, hotel rates, and other incidentals, which has been estimated by some for such a convention as the one held in San Francisco or Boston to be not less than a million dollars. "Why could not this enormous sum be given to missions?" it has been said. "Why should not the Christian Endeavorers deny themselves their journey and their fellowship, and give the sum they would spend, for the conversion of the world, which they claim is the object of their organization?"

But those who reason in this way forget one or two important facts.

The money expended in attending these conventions is the holiday money of the delegates. They usually pay their own expenses, and instead of going to the seashore or the mountains, or idling away their vacation fortnight at some summer hotel, they spend the time in the uplifting, spiritual atmosphere of a great religious convention, where heart and mind are equally stirred to larger and nobler things. It is not missionary money that goes into the railroad or hotel coffers, but the personal earnings set apart for the holiday which has become so inevitable a feature of strenuous modern life. In fact, the missionary societies and kindred good causes are great beneficiaries of these conventions; for the missionary spirit is always stirred, much time and attention are given to the great theme of the world's evangelization, and the delegates go home to give as well as to pray more than ever for these interests.

Dr. Wayland Hoyt, in one of his most effective addresses, speaking of the value of Christian Endeavor conventions, compares the penny-wise and pound-foolish objections to their expense, in his own dramatic way, to the stingy farmer who was carrying home a jug of molasses slung on his back. He saw a pin in the road, which his economical habits would not allow him to pass by; and on his stooping down to pick it up the molasses poured out, covered his head and shoulders, and left his back hair in a terrible condition. He saved the pin, to be sure, but—he lost the molasses.

Dr. Hoyt's Simile.

But to refer to the more positive effects of these conventions, while they cannot be formulated or exactly valued in dollars and cents, it is not difficult to show their enormous worth. Their educational value, for instance, though in some sense a side issue, can scarcely be reckoned. It is thought, for example, that in 1897 some twenty-five thousand young people went to California to attend the convention in San Francisco. Many of them travelled three thousand miles; the low railroad fares, the lowest ever granted up to that date, made it possible for many to take the journey who otherwise would never have seen the Pacific coast. In three weeks these twenty-five thousand young men and women learned more of the geography of their own country than they could learn in three years at home. Her great cities, her boundless prairies, her snow-capped Rockies, her fertile fruit farms of the farther coast, all became realities to them instead of the vague hearsay of others' lips. Their patriotism was aroused, their love of country stimulated; and, as never before, when they reached San Francisco, and on their return home, they could sing,

"I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above."

Add to this educational and patriotic value of such an excursion the never-to-be-forgotten memories of those days on the way, the evening prayer-service in each Pullman car, where the voice of praise and thanksgiving, though dulled by the rattle of the train and the roar of the engine, were not by any means silenced; the wayside meetings for train men and platform loafers when the train stopped for coal or water; the joyous fellowship and good cheer that prevailed throughout the bright days, when one car-load in fantastic garb and with improvised songs would go through all the other cars of the long train, carrying sunshine and jollity with them—a visit that must be repaid by each of the other cars in return.

Ute Indians Going to a Christian Endeavor Convention in Colorado.

The Educational Value of the Conventions.

There are, too, the reunions of the travellers in different cars and different trains, which take place for years afterwards, while "California, '97," or "Nashville, '98," or "Denver, 1905," are recalled, and the happy days are lived over once more.

When the convention attracts many visitors from other lands, the educational value is, of course, enlarged. "London, 1900," gave to hundreds of Endeavorers their first and only view of the long-dreamed-of wonders of the Old World.

It took them back to their ancestral homes. It enormously widened their horizon; it weakened the spell of provincialism, and gave them a new sense of the glory and majesty of God in His world on sea and shore.

But these advantages are in a sense only incidental and casual. The conventions would be well worth while, a hundred times over, if only because of their religious value, which of course is chiefly to be considered. They are the great promoters of interdenominational fellowship. Nothing like them from this standpoint is held from year's end to year's end. Never less than twenty denominations meet together in cordial and hearty brotherhood at every national convention in America, while the world's conventions, doubtless, bring together twice this number of denominations. Even the State conventions often have representatives from a dozen or more different denominations, and those who thus meet in fraternal intercourse, singing together, praying together, journeying together, comparing notes, discussing plans and ways and means for the advancement and betterment of their work, can never again look askance at one another. The demon of sectarianism, which has so embittered the church history of the past, receives a telling blow at every great Christian Endeavor convention. This dragon is by no means dead, but the St. Michael of Christian Endeavor has dealt him in these conventions many a swinging blow.

The Wonderful Fellowship of the Conventions.

At the conventions, though they are full of life and color, and sometimes even of noisy gayety, the very highest emotions of the human soul are touched, in the morning "Quiet Hours," for instance, when such a man as Dr. Floyd Tomkins, with quiet restraint, but with intensest earnestness, points the young people to their "Best Friend," and shows them the supreme joy of personal communion with Him. The inspirational value of such an hour cannot be reckoned in figures or told in words; and such hours are frequent at every great convention.

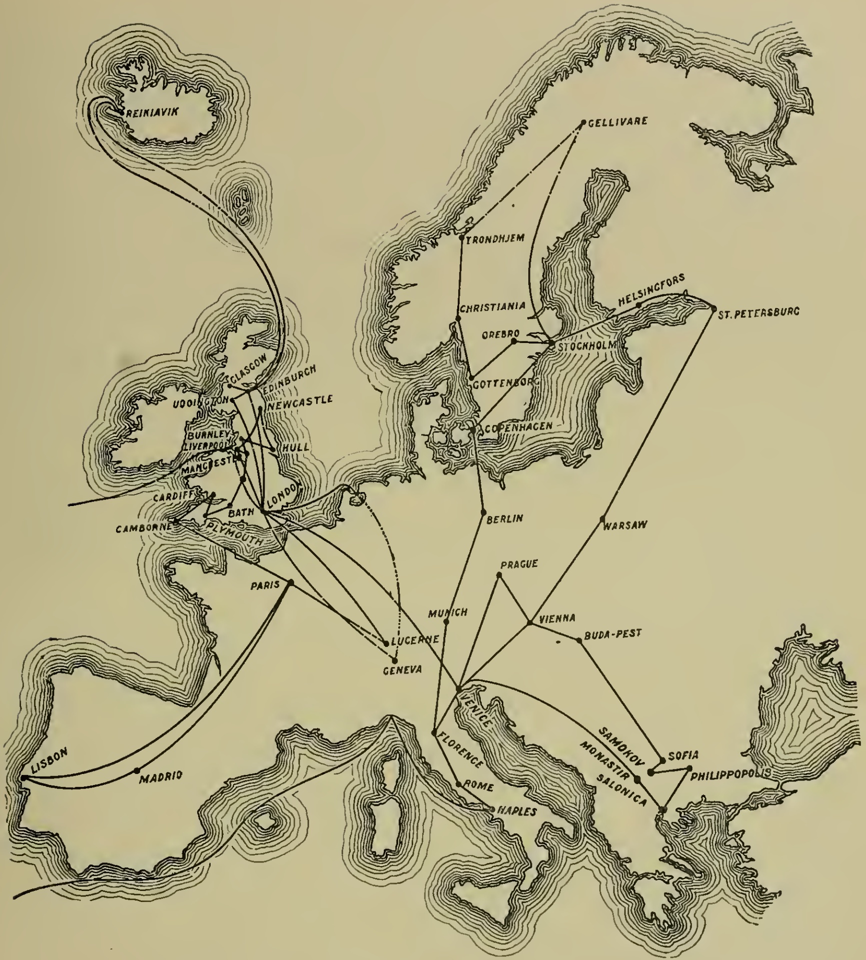
In mission lands, where such gatherings are more uncommon than in Christian America, and where the joys of fellowship are necessarily more restricted, these effects are even more noticeable. One Chinese Christian, we are told, who attended the recent national convention at Ningpo, from an out-station where there were only ten Christians, had once before enjoyed a gathering of a hundred believers; but, when he came to this larger gathering, where he met with more than a thousand of his own faith, he broke down and wept, for he said that he had never before realized that there were so many Christians in China. Many of the Chinese delegates went out from those meetings to feel that they were part of a great army.

Whatever the country where the convention is held, the patriotic note is always struck. Even in China, where there is thought to be less patriotism than in any other country in the world, Dr. Arthur H. Smith spoke, as we saw in a recent chapter, on "The Duty of the Christian to His Country and His Emperor."

Patriotism at Conventions.

At a recent British convention held in the city of London a great demonstration in the interests of a purer patriotism was held in Hyde Park, where from the improvised platform of large drays such men of national repute as Dr. John Clifford, Silas Hocking, and others spoke to great throngs on the burning British questions of the day, and stirred thousands of Endeavorers to a new purpose to defend their country from the insidious evil of the saloon and the artful wiles of the demagogue.

It was in 1893, at the important convention in Montreal, the first international gathering outside of the United States, that the president of the United Society proposed, as one of the advance steps that Endeavorers should take, the cultivation of a larger and more intelligent spirit of patriotism and


REIKIAVIK
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CHRISTIANIA
HELSINGFORS
ST. PETERSBURG
OREBRO
STOCKHOLM
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COPENHAGEN
GLASGOW
EDINBURGH
UDDINGTON
NEWCASTLE
BURNLEY
LIVERPOOL
HULL
MANCHESTER
CARDIFF
BATH
LONDON
CAMBORNE
PLYMOUTH
BERLIN
WARSAW
PRAGUE
PARIS
MUNICH
VIENNA
BUDA-PEST
LUCERNE
GENEVA
VENICE
FLORENCE
ROME
NAPLES
SAMOKOV
SOFIA
MONASTIR
SALONICA
PHILIPPOPOLIS
LISBON
MADRID

Dr. Clark's Five Christian Endeavor Journeys in Europe, January-September, 1902.

First Journey — Boston to Naples, Rome, Florence, Munich, Berlin, Copenhagen, Stockholm, Orebro, Gottenborg, Christiania, Trondhjem, Gellvare, Stockholm, Helsingfors, St. Petersburg, Warsaw, Vienna, Venice.

Second Journey — Venice to Prague, Vienna, Budapest, Sofia, Samokov, Philippopolis, Salonica, Monastir, Venice, Florence.

Third Journey — Florence to Venice, London, Liverpool, Manchester, Burnley, Hull, Newcastle, Bath, Cardiff, Camborne, Plymouth, Paris, Madrid, Lisbon, Paris, Lucerne.

Fourth Journey — Lucerne to London, Uddington, Edinburgh, Glasgow, Reikiavik, London, Geneva.

Fifth Journey — Geneva, London, Liverpool, Boston.

of good citizenship. This suggestion was received with great applause, and ever since in every great meeting, whether of State or of nation, this has been made prominent. "How shall this spirit of patriotism be aroused?" was asked.

"By all joining, as a society, some one political party? Not unless we know of some party that embraces all of the saints and none of the rascals, one that is always right and never wrong. But whether you are a Democrat or a Republican, a Third-Party man or a Populist, a Liberal or a Conservative, a Blue or a Grit, it can be done by bringing your vote and your influence—for your influence, fair Endeavorers, is often as powerful as your brother's vote—to the supreme test of the Christian Endeavor covenant.

"You have promised in that 'to do whatever He would like to have you do;' then *vote* as He would like to have you vote. Then you will not knowingly vote for a bad man or a bad measure; and, if need be, you will sacrifice your party rather than your principles.

"When politicians realize that men with principles are watching their nominations, they will not dare to put up a bad man for your suffrage, for they will realize what so many of the secular papers expressed last summer, after that wonderful convention in New York City, that there is a new moral force in this country that must be reckoned with. Go to the primaries of your party, and take your Christian Endeavor covenant with you. Go to the caucus; get into your legislature; stand for Congress or for Parliament; but, when you get there, for God and your church and your country do what He would like to have you do."*

The Effect on the Convention City.

The effect of the convention on the delegates who attend has been dwelt upon, but the effect on the city where it is held is a no less notable and striking feature of such a gathering, and answers the *"Cui bono?"* in emphatic terms. For once, and for perhaps the only time in the history of some American cities, religious themes have been uppermost, and religious motives in the ascendancy for a week at least. The sight of the thousands of delegates, the thronging attendance in the great halls, the mere sight of the thousands who cannot get within their doors and are clamoring for admission, all impress the city of the convention with the fact that religion is, after all, the greatest concern of human life.

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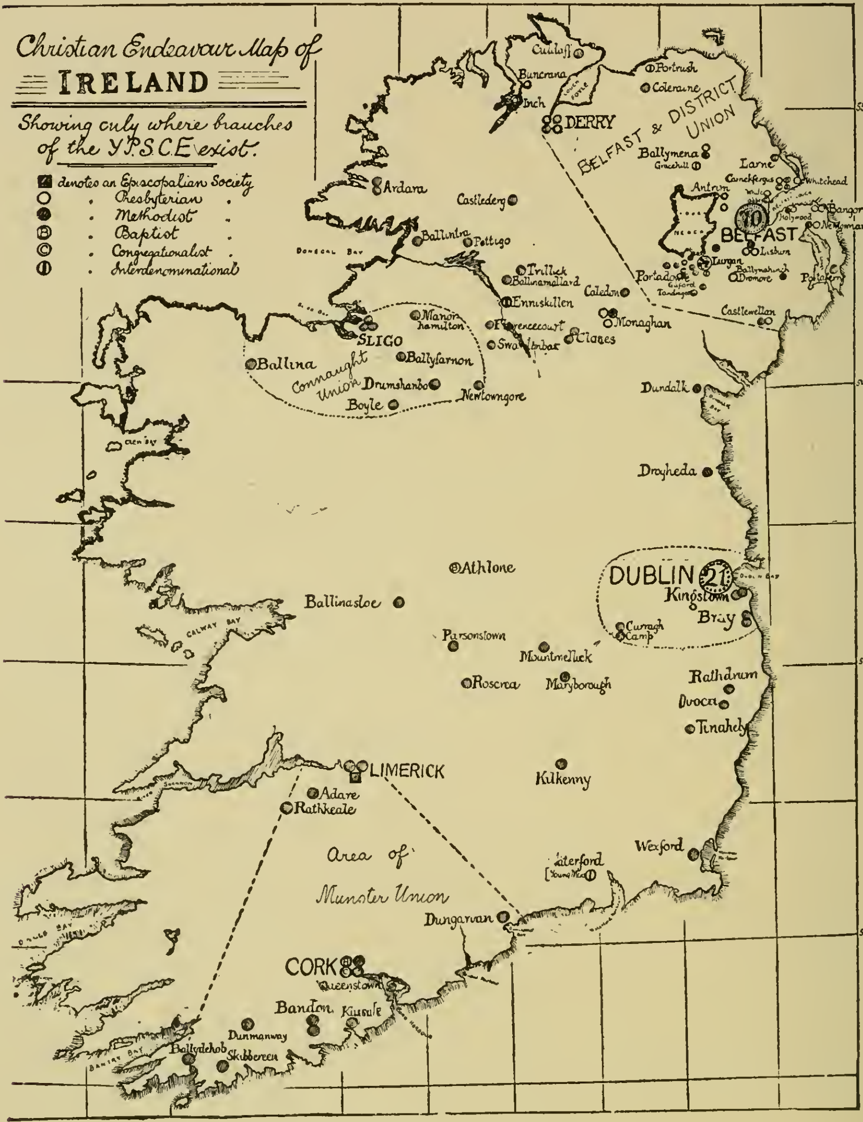
* From the presidential address of Rev. F. E. Clark in 1893.

"Talk about questions of the day; there is but one question, and that is religion, and it is best solved by work among the young," said Dr. Hill in giving his impressions of the Baltimore convention. Seeing the throngs and the animation and the enthusiasm, he continues: "You would suppose that these young souls had come upon something new, but you find only the doctrines of grace, the cross, and youths brought to it, and, as the Salvation Army people say, 'properly saved.' "

When the convention met in San Francisco, more than one minister who had spent years upon the coast said to me, "For the first time in my life I feel here that Christian people are in the majority." Every church was thronged on Sunday. Overflow meetings, sometimes two or three of them, were held in vestries and chapels to accommodate the people who could not get into the main church buildings. Thousands sought the sanctuary who never thought of going on ordinary Sundays. The convention and the great themes which the convention discussed were upon every tongue. For a whole week the daily papers of San Francisco agreed to leave out all details of murder, suicide, divorce, and revolting crime. The columns, often thus occupied, were given over to the addresses on the high moral and religious themes discussed in the convention, and the papers for a week took on the appearance of distinctively religious journals.

The evangelistic features of the conventions are always marked, and there is an effort, not only to educate and inspire the delegates, but to carry the blessing of Christ's salvation to every part of the convention city, reaching the shops and the great factories wherever it is possible, and the slums as well.

Even the State conventions often make this in these days


Christian Endeavour Map of
IRELAND
Showing only where branches of the Y.P.S.C.E. exist.
■ denotes an Episcopalian Society
○ " Presbyterian "
● " Methodist "
Ⓑ " Baptist "
© " Congregationalist "
◑ " Interdenominational
Culdaff
Buncrana
Inch
Lough Foyle
DERRY
Portrush
Coleraine
BELFAST & DISTRICT UNION
Ballymena
Gracehill
Larne
Carrickfergus
Whitehead
Antrim
Holywood
Bangor
Newtownards
BELFAST
10
Lisburn
Lurgan
Ballynahinch
Dromore
Portaferry
Portadown
Gilford
Tandragee
Caledon
Castlewellan
Monaghan
Clones
Ardara
Castlederg
Ballintra
Pettigo
Donegal Bay
Trillick
Ballinamallard
Enniskillen
Manorhamilton
Florencecourt
Swanlinbar
SLIGO
Ballina
Ballyfarnon
Connaught Union
Drumshanbo
Newtowngore
Boyle
Dundalk
Drogheda
Athlone
DUBLIN
21
Kingstown
Bray
Curragh Camp
Ballinasloe
Galway Bay
Parsonstown
Mountmellick
Roscrea
Maryborough
Rathdrum
Ovoca
Tinahely
LIMERICK
Adare
Rathkeale
Kilkenny
Area of Munster Union
Waterford
[Young Men]
Wexford
Dungarvan
CORK
Queenstown
Bandon
Kinsale
Dunmanway
Skibbereen
Ballydehob
Bantry Bay
55
54
53
52

Christian Endeavor in Ireland.

a great feature of their gathering, and what is often accomplished is represented in a concrete way by the story of a recent Ohio convention held in the city of Dayton. Here is the interesting story as told by an Ohio pastor:*

Evangelistic Convention Efforts.

"At the very beginning of the planning for the convention it was agreed that great emphasis should be put on evangelism, and that this should be a soul-saving convention, that theory should be re-enforced by practice, that the young people might not exhaust their time talking about how to save souls without going out to save any.

"A committee on evangelistic work was early appointed, and got to work. The evangelistic work was to take three directions; first, noon meetings for men in the great shops; second, open-air meetings on Market Street in the "red-light district," which is an almost solid row of saloons, gambling-houses, and places of ill repute; and, third, one evening of the convention was to be given entirely to evangelistic work, with one great meeting for men only and one great meeting for women only. The results exceeded our most hopeful expectations.

"A young minister in attendance at the convention, when asked to go and speak in one of the noon shop-meetings, hesitated because he had never tried such work before. But he went, and the men were so impressed by his services, and so expressed themselves, that he will go back to his own city to use his new-found gift in the shops. What a blessing for this convention to set him to work where the gospel is so much needed! From this time on the shop men of Dayton will know what Christian Endeavor stands for, and something of its power.

"The open-air meetings on Market Street were a revelation and they were a prophecy, a revelation of how much the worst types of men and women appreciate the chance to hear the old gospel of warning and love, a prophecy of what Dayton Endeavorers will try to do in the future to reach those who have never been reached. The men swarmed out of the saloons and gambling-places at the first sounds of the little portable organ played by an Endeavorer; and, though Dr. Work and the other speakers told them in no uncertain tones where their sin would lead them if they refused their Saviour, there was no resentment, no scoffing; the men stood and listened as reverently as though they had been in a storied cathedral.

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* Rev. Frederick N. McMillin in *The Christian Endeavor World.*

"An old woman who had been through many hardships broke down and cried; men hung their heads, convicted of their sin. What power save God's can tell the good results from such work as that?"

Temperance is always a burning theme in Endeavor conventions in English-speaking countries, and sometimes practical temperance measures are taken, as when the Endeavorers of Boston, seeing that one of the rumsellers, like most of the other shopkeepers of Boston, had hung out the sign, "Welcome, Endeavorers!" took him at his word, went into the saloon, and held a prayer-meeting before the bar. He could hardly do otherwise than allow them to have their little meeting there, when he had invited them so cordially.

Echo Meetings.

Many after-effects of the conventions could be noted if space allowed. Echo meetings are held all over the country, and indeed all over the world, after a world's convention. Wherever it may be held, India hears of it, and China, and Alaska; and before long echo meetings are held in the islands of the South Seas. On their way from the convention at Berlin, for instance, two Spanish Endeavorers* in going home took several weeks for their journey, and told the story of "Berlin, 1905," in San Sebastian, Santander, Bilbao, Logrono, Pradejon, Pamplona, Saragossa, and Valencia. In all these towns the delegates received a most hearty welcome, and in some places members of the young people's and Junior societies came to the railway station to receive them and to express their joy and good will. The meetings

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*Don Carlos Araujo, and Don Vincente Mateu, reported in *European Christian Endeavour.*

were enthusiastic, and the Endeavorers listened with keen interest to the story of the Berlin convention.

Many are the delightful acquaintances made on these convention journeys, as can well be imagined. Indeed, Mr. W. T. Stead once declared that the chief value of the Christian Endeavor convention is that it brings so many strong young men and fair young women together, giving them a chance to get acquainted, and resulting in so many congenial and happy marriages. However this may be, it is very certain that "local unions" of this sort are not uncommon, and the writer has never known one that turned out badly.

Reunions of those who are thus thrown together on the steamer or railroad train are often held for years after the journey is over, and around the festive board, as the anniversary returns, year after year the delegates who thus came to know each other gather to compare notes and to enjoy the reminiscences of past delights.

The Ultonians.

At the time of the World's Convention in 1900, on account of the burning of the steamers on the very day before they were to sail, a large company of Boston Endeavorers chartered at the last moment the large new freight-steamer Ultonia, which was hastily fitted up for their accommodation. But the delay in sailing and the slowness of the steamer prevented these hundreds from reaching London before the last benediction had been said, and most of the other delegates had scattered to the ends of the earth. However, the Ultonians, as they call themselves, do not consider their time or money wasted. They had a ten days' convention of their own, and one three thousand miles long; for it extended across the Atlantic, and year after year they have met for an annual banquet to recount the joys that they experienced in 1900 and to pledge one another anew their friendship and their fellowship in service. Occasionally, when they can so arrange, the captain of the Ultonia meets with them; for he declares that there was never so royal a ship's company as that which sailed with him to Liverpool in the summer of 1900.

Dr. Conant, the eminent Baptist minister and editor of *The Examiner,* has thus summed up in a few words the benefit of these great conventions in his summary of Baltimore, 1905, for *The Examiner.*

"And now what beneficial result may be expected from this great gathering? Much every way. The fires of enthusiasm for Christian work were kindled anew. The thousands who were there will go home to their little circles carrying a fresh inspiration for missions at home and abroad, a new loyalty to the home church, a spirit of deeper consecration to the service of the Master. Christian Endeavor stands for loyalty to Christ, loyalty to the local church, loyalty to world-wide missions; and the great host represented at Baltimore will be re-invigorated by the reports of all that was seen and heard in this great gathering of 1905. A mighty influence for good cannot fail to be exerted by these meetings among the four millions of Christian Endeavorers representing nearly every body of Christian believers throughout the world."

CHAPTER XV.

YOUNG MEN AND MAIDENS.

THE GREAT PART PLAYED BY STALWART YOUNG MEN AND THE NO LESS IMPORTANT SHARE OF FAIR YOUNG WOMEN IN THE SOCIETY AND ITS WORK, IS THE INTERESTING THEME OF THE FOLLOWING PAGES.

> "I feel that this movement amongst young people is full of promise for the future. So many lives consecrated to Christ at an early age must have a great effect in Christianizing the world, and thus prepare for the second coming of our Lord."
>
> *The Marquis of Northampton.*
>
> "The most precious thing to any church is a throb of life, a spark of fire, a grain of poetry, a gleam of the dawn. Vision, enthusiasm, courage, power, these are the greatest things that can come into any church, and they come with the young."
>
> *Rev. W. L. Watkinson, England.*

THE Christian Endeavor Society does not indorse the extravagant boast that is sometimes made for it by enthusiastic friends that it has discovered the young people; but it is not perhaps too much to say that it has sometimes discovered young people to themselves, and sometimes to the church with which they are connected, revealing their possibilities, showing them the deepest things of their own natures, and indicating to themselves and others capacities for service and devotion which no one suspected.

Our subject has led us to consider the means used by Providence, often without any human foresight or planning, for the rapid development and spread of the Society in its early years. These are the fundamental principles on which it rests, simple, comprehensible, adaptable to all; the printing-press; and the convention, which have had their great share in this development. But the seed must have good soil, or it will not germinate; and this soil, as has before been said, is none other than the warm and fruitful heart of youth. It may be said, indeed, that young men and women are not only the material with which Christian Endeavor has to work, but that they have been the chief means of its establishment and development; and a chapter concerning them and their work in and for the Society seems appropriate at this point.

Abstract principles, however simple and easy of application, are, after all, but cold and lifeless things. Printer's ink means only so many black marks on white paper, and is but slightly effective without a living personality. But when large-hearted, whole-souled, vivacious youth take up a movement; when they transmute its principles by some living alchemy into action; when they crowd the convention halls with their eager presence, and make the roof ring with their applause for the right and their songs of Christian victory, then a movement has a most irresistible means of propagation; for it has young life in it, and young life is irresistible.

Young Men in the Society.

The Society of Christian Endeavor has been notable from its earliest days for the number of young men it has enrolled. It has been a standing refutation of the pessimistic wail that the young men are deserting the church and that the gospel is losing its power over them.

"The first society in Williston Church had within its ranks quite a number of young men and big boys who were just developing into manhood. The first and second presidents of the first society were not children by any means, but bearded men, young, to be sure, in years and young in heart, but men who were already fighting life's battles and winning life's bread. From that day to this the Society has attracted

Endeavorers of Many Lands.

J. E. Randall, Jamaica.
Charles Briquet, Geneva.
An Endeavorer of Vodena.
in the costume of the city.

A Nestorian
Endeavorer
from Urumia
Persia.

Stanley P. Edwards.
Rev. Giuseppe Cervi,
Secretary for Italy.
Rev. Henri Merle d'Aubigné,
President French C. E. Union.

an increasing number of these stalwarts, and it has been a source of pleasure and just pride to all interested in the movement to be able to point to the splendid specimens of young manhood, which in almost every city and country of the United States are looked up to as the local leaders of these youthful hosts."*

The paragraph just quoted was written more than ten years ago, but its statements may be made to-day with greater emphasis and truth than then. Young men have been coming increasingly to Christian Endeavor standards. The conventions have been conspicuous from the beginning for the number of young men who attend them. Many times the young men in a great convention audience have been asked to arise, and though sometimes, when seated, they seem to be outnumbered by their sisters, perhaps only overshadowed by the picture hats, when they rise to their feet, it seems as if fully half the convention were standing.

In this connection I will quote another paragraph from the earlier history, because with these doubled years of experience in conventions and union gatherings and local societies from one end of America to the other, and in almost every foreign land, the writer can repeat with renewed emphasis what he then said:

"Some years ago a distinguished clergyman of the Church of England, who desired to know more about the Christian Endeavor movement, after listening patiently to an explanation of the principles and plans and methods of the Society, looked up into my face, and said with a somewhat supercilious rising inflection, which perhaps was simply his English way of expressing dissent from the principles I had been advocating, 'I suppose that your society raises up no end of prigs, doesn't it?'

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* "World-Wide Endeavor."

The Conspicuous Absence of Prigs.

“I was glad to be able to say to him promptly and unreservedly:

“ ‘It certainly does not develop the prig or the religious freak. I have been privileged to meet many of the young people who are connected with this movement in almost every large city in America. I can call to mind young men in Boston and Chicago, in New York and San Francisco, in Baltimore and Denver, in New Orleans and Omaha, in Philadelphia, in Portland, Me., and Porland, Or.; and I cannot recall among them all a single prig, a single smug and self-conceited ‘cad,’ as you would call him in England; but they are strong, manly, devout, wide-awake young men; young men who are influential in public affairs, in state and church alike, and will be more so; young men whom you would not be ashamed to own as your brothers.’ ”

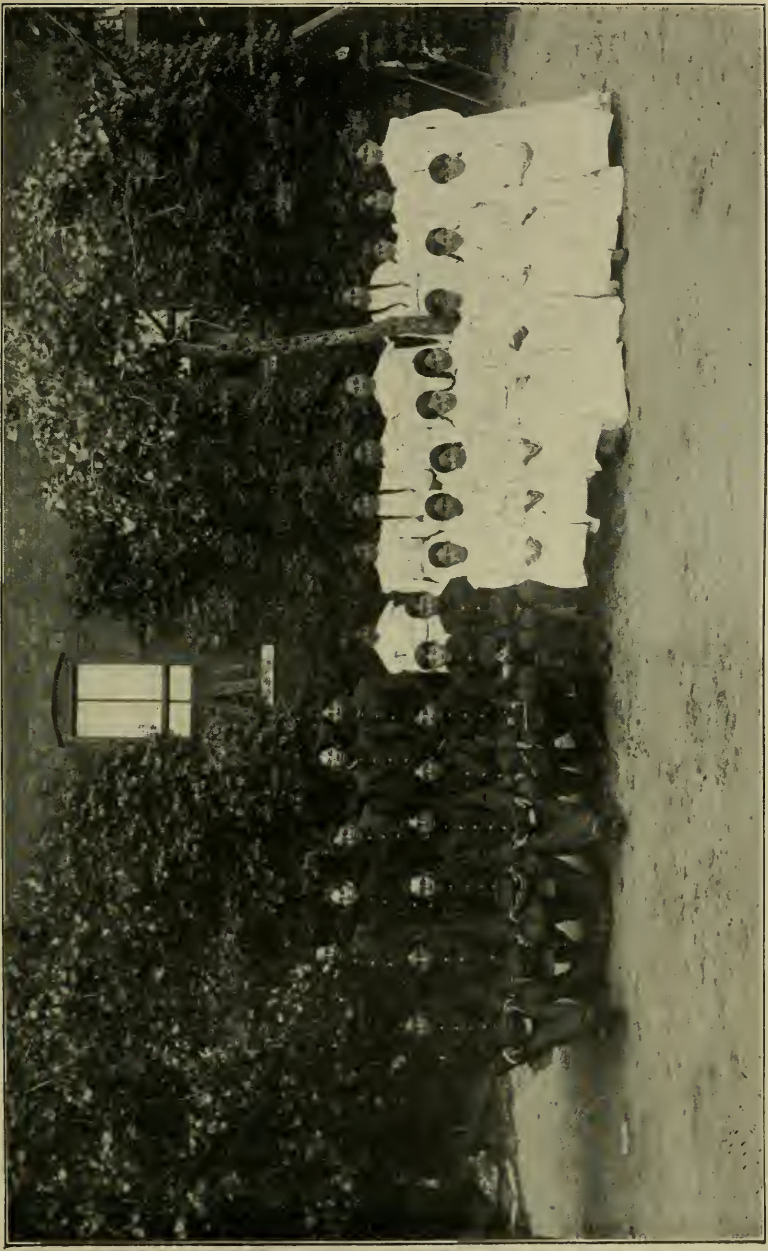
From the earliest days to the present it has been a source of delight, and often of surprise, to see the unselfish expenditure of time and money which these young leaders have given to the cause. With no emolument or hope of personal preferment, with little honor accruing to them, except the honor of doing a hard and self-sacrificing task, thousands and thousands of young men in every part of the world have been willing to serve as presidents or secretaries of societies or unions, or as chairmen of laborious committees. There come before me, as I write, the names and faces of hundreds of these young men, among the brightest and best in their community and their generation,who, while earning their own living in office or store, or in some exacting profession, have taken time out of business or professional hours, and devoted it ungrudgingly to the service of their Master through the Christian Endeavor Society, because in this way it seemed to them to count the most for His cause.

One of the ways in which the favor of Providence seems to have been bestowed most signally on the Society is in the character of the young men who have been called to places of especial responsibility in connection with the United Society and its work. To them have been due its prosperity and its influence. Their whole-hearted consecration to the work, their business sagacity, their shrewd common sense and genuine intellectual ability, have made the Society the power that it is, and have made its influence felt to the ends of the earth. It is not invidious, I think, to mention the names of William Shaw and John Willis Baer and Amos R. Wells and Von Ogden Vogt and George B. Graff and John F. Cowan and Arthur W. Kelly and George W. Coleman and Charles S. Brown and John R. Clements, who in the United Society or on *The Christian Endeavor World,* by their business acumen or literary or musical ability, often throughout a long series of years have given themselves heart and soul to the advancement of the cause of Christ among the youth of the world.

Noble Workers Among the Young Men.

When I think of other lands, names equally prominent rise to my mind; for what would the Christian Endeavor cause be in Germany without Frederick Blecher, or in Switzerland without Charles Briquet, or in Finland without Emil Säxback, or in Hungary without Professor Szabo, or in Spain without William H. Gulick, or in Europe generally without Horace Dutton and Stanley P. Edwards, or in Great Britain without Knight Chaplin and John Pollock and J. D. Lamont, or in Australia without J. B. Spencer and F. E. Harry and George Walton; or in South Africa without Polhemus Lyon and—but I cannot go on with the enumeration.

I find it difficult to restrain my pen when it comes to the record of such names. There would be literally no stopping, were justice done to all, without making the book a mere catalogue and directory of Christian Endeavor. These names



ABORIGINAL AMERICAN ENDEAVORERS.
Cheyenne Indian Christian Endeavor Society of Boys and Girls.

are not always the most conspicuous before the world in the work of Christian Endeavor; but they are in every case the names of men of young hearts, though sometimes of gray beards, of men who are thoroughly typical and representative of the stalwart and unselfish character of hundreds of thousands of others, who during the five and twenty years past have been enlisted in the Christian Endeavor movement.

But the glory of the Society is that it is not merely a young men's society. Were it so, it would be robbed of fully half its power. It is a young *people's* society. Young men's organizations have a vastly important work to do, but it is not the work of the Christian Endeavor movement; for its mission in part is to bring the sexes together in wholesome activity, in generous helpfulness, each supplementing the other's work, and together doing what neither could alone accomplish.

How Each Sex Supplements the Other.

Great as has been the number of young men in the Society, there have doubtless been enrolled considerably more young women. This could hardly be otherwise, since in the majority of churches the women outnumber the men two to one; and what shall I say concerning the whole-hearted devotion which the young women have contributed to the strength as well as the grace and beauty of the movement? It used to be said by Miss Willard that it was the duty of women to be strong as well as attractive, and of men to be attractive as well as strong. An organization that brings the sexes together in natural intercourse, that places them upon the same committees, gives them equal responsibility for the same meetings, allows them equally to lead and to be led, and gives them official positions regardless of sex, cannot but promote and develop in each the strength and beauty which only when combined make the perfect man or woman.

These natural and friendly relations also make greatly for purity and true manliness and womanliness. It is an evil thing often for a boy to be brought up among boys only, or a girl among girls only. In the ideal family there should be both brothers and sisters. Each helps the other to strengthen the weak spots or rub off the rough corners of character. In the church family it is quite as important that the boys and girls should be brought together without artificial restraints, but actuated by one supreme purpose to do right and serve God.

It must not be supposed that this victory for modern and Occidental ideas regarding the sexes has been won all at once. In fact, in some countries, or perhaps it would be more fair to say in some portions of some countries, it is still impossible for the young men and young women to meet together in the normal and simple relations which Christian Endeavor fosters. But even in Oriental lands, where the binding force of custom is most relentless, old ideas are giving way, and it is beginning to be seen that naturalness, effectiveness, and purity are all fostered by thus bringing together the sexes in their religious work.

At a recent convention in Persia, where probably the traditions in regard to the separation of the sexes have been most inveterate, one of the old white-haired preachers arose in the convention and exclaimed, in amazement at the marvellous changes that have been wrought since his youth: "Then no woman would have thought of participating; the young men were silent unless called upon by their leaders; but now both 'young men and maidens, old men and children, praise the name of Jehovah,' and do active and efficient service in the Christian Endeavor Society."

Still, it is not possible fully to accomplish this in every land, and some excellent Endeavor societies are composed entirely of young men, and others entirely of young women in the same mission station; but occasional union meetings are held, and in other ways they are brought together under the supervision of the missionary, so that the Christian Endeavor idea is carried out even by these single-sex societies.

St. Paul and the Christian Endeavor Society.

Many were the objections that were levelled at the Society in its early days because of the loosening of women's tongues in the prayer-meeting, and St. Paul's denunciation of women who presume to "teach," and do not ask their husbands at home when they wish for information, was often hurled at the Christian Endeavor movement, which it was said would make women forward and mannish, and brush off the bloom of modesty and reserve.

Some Presidents of Christian Endeavor Societies in Persia.

No such dire results, however, have followed, for the most active of the young women are also the most modest and teachable; for are they not all humble learners in the school of Christ? Even St. Paul is now almost never quoted against the Christian Endeavor movement, for it has come to be seen very generally that Paul was misinterpreted when it was supposed that he was aiming his denunciations at the modern

Christian Endeavor meetings, and that it is quite as modest and womanly a thing for a young lady to offer a sentence of prayer, or to repeat a verse of Scripture, or to give a sincere word of testimony, as for her to teach in the Sunday-school or public school, to sing in the choir or concert, or to occupy any one of the thousand places which the Christian women of the most advanced civilization have opened to her.

The New Prayer-Meeting.

No one has done more to place the position of women in the Christian Endeavor prayer-meeting in the right light than Dr. Wayland Hoyt,who at one of the early conventions gave an address on "The New Prayer-Meeting." His words have been quoted elsewhere, but they are worth repeating. Speaking of that early prayer-meeting recorded in the second chapter of Acts, he says:

> "That old typical New Testament prayer-meeting was a prayer-meeting which gave holy speech to women.
>
> "Look there! What is that, that strong, celestial, wavering, gleaming tongue of flame? Behold it! It is on the head of Peter! Yes, it is on the head of James! Yes, it is on the head of Matthew! Yes, it is on the head of the son of Alphæus! Yes, it is on the head of Mary! Yes, it is on the head of Salome! Yes, it is on the head of Mary Magdalene! Yes! Yes!
>
> "In all that company there is not a single head unmitred with the celestial fame, as much on women's heads as on the heads of men. In the prayer-meeting women prayed for the gift, or they would not have received the gift; and, when the gift came, it came to woman just as much as to man; for the shining, wavering flame was on the heads of all of them.
>
> "Paul says, 'Let the women keep silence in the churches.' Yes, Paul does say that; and, if I believed that Paul meant what is understood by many as the common interpretation of his meaning, I would submit to the apostle. I believe in implicit and accurate submission to inspired authority; but because I am sure that the usual interpretation of that Scripture

has been a huge misconception and blunder I declare that the new prayer-meeting of Christian Endeavor is in close accord with the old typical prayer-meeting of the New Testament, because it gives to women holy speech; for do you know what the meaning of the words 'keep silence' is?

"Paul says, 'Do not let the women lall, lall, lall.' Don't you see what he means? That is the Greek word *lalein,* which means to chatter, make a disturbance, a contention.

"Paul says, 'Never let a woman do that.' The men had better take that to themselves as well. But Paul does distinctly say, 'When a woman prayeth or prophesieth, let her do it with her head covered;' that is, according to the custom of the times, 'in decent fashion.'

"Why, a woman may pray in the church. Why, prophesying is simply forthsaying your faith in Jesus and your love for Him, and exhorting others to come to Him; and Paul distinctly allows that women find tongue for praying and for prophesying in the meetings of the church.

"Therefore I declare that the new prayer-meeting of Christian Endeavor is in exact accord with the old typical prayer-meeting of the New Testament, because it does give to women, and insists on giving to women, holy speech. These miserable padlocks on the gracious lips of women ought to be unlocked, and broken off, and flung away forever."

But, while all this is true, and while Christian Endeavor, along with other movements of the day, has done something to unlock the chains that bound the tongues and the activities of women, it is also true that it has never unsexed either sex, or sought to make them alike in all their activities.

Room for All and for Every Gift.

There are some things that women will always do better than men, and some forms of Christian work in which men will always excel. There is room for them all in the infinite variety of Christian Endeavor service. At the convention rallies special meetings are often held for men and for women, when truths that each distinctively need to hear are forced home.

But it yet remains true that in the great majority of the meetings and in far the largest part of the service the men and the women together can do the best work. This was never put in better form than by America's most-gifted and best-loved woman, Frances E. Willard, who at the Cleveland Christian Endeavor convention of 1894 spoke the eloquent words with which this chapter shall be concluded.

"There is no competition between men and women—or there ought not to be. Whoever speaks of competition has breathed out a curse upon the race; whoever speaks of co-operation has breathed out a blessing. If one eye should say to the other eye, 'Let me do your seeing;' if one ear should say to the other ear, 'You can just shut up shop; I will look after your hearing;' if one foot should say to the other foot, 'I will outdo you in a walking-match,' then might man say to woman, or woman to man, 'We will see which one will get ahead.' But God was before us in the matter; and in His blessed gospel—one of whose splendid object-lessons, one of whose brightest blossoming flowers, is this convention—He has taught us that 'there is neither male nor female in Christ Jesus.'

"The old English law said, 'Husband and wife are one, and that one is the husband.' The modern unwise agitator says, 'Husband and wife are one, and that one is the wife.' Christian Endeavor, and the Woman's Christian Temperance Union, and the church of Christ, whose children we are, say, 'Husband and wife are one, and that one is—husband and wife.' And this is said because 'it is not good for man to be alone.' I believe the welcome of the power and presence of women will be the touchstone of the survival of the fittest in the age that is soon to dawn. I believe that the institution, the custom, the party, that cannot bear the clear daylight of a good woman's presence deserves to die and will die."

CHAPTER XVI.

THE JUNIOR ARMY.

HEREIN IS TOLD THE STORY OF THE FIRST JUNIOR SOCIETY AND THE PROGRESS OF THE JUNIOR MOVEMENT, TOGETHER WITH THE FUNDAMENTAL IDEAS THAT UNDERLIE IT.

> "A boy is valuable now because he is a boy, in addition to the possibilities of manhood in the days to come. Boys as boys, and girls as girls, are not only making a place for themselves, but are given their place in Christian Endeavor. The boys and girls of to-day, the Juniors, are the flower of Christian Endeavor and the trustees of the future of the movement."
>
> *John Willis Baer.*

ON the afternoon of March 27, 1884, at the close of school hours a certain brick building in a certain Western town poured its usual noisy crowd of happy, careless children into the streets. And yet not quite its usual crowd, for a few had remained behind, and with serious faces were gathering at that moment in one of the upper rooms with their teacher and the pastor and the Sunday-school superintendent of the church to which all but one of them belonged. There were eleven children present, and their ages ranged approximately from ten to fourteen. After preliminary devotions the pastor explained to them why they had been asked to remain, and ended by reading the constitution of an organization which he proposed to form. . . . It was indeed hardly expected that it would seem best to organize at all that day, but the children seemed fully ready for it. They listened with the most thoughtful attention to the explanations given, and seemed to

Some Chinese Juniors.
A Class of Children at Foochow Practising Their Drill.

be deeply impressed with the responsibility of the step they were taking. But, when the vote was taken, and, for greater freedom of expression taken by ballot, every vote but one was for immediate organization, and, when the pledge was passed from hand to hand, every name but one was promptly subscribed."

Some Junior Endeavorers of Harpoot, Turkey.

The First Junior Society.

This is the story of the formation of the first Junior society as given by the pastor, the Rev. J. W. Cowan,* and it is the very same story in all essential particulars of humble, inconspicuous human effort directed by the Spirit of God which had been enacted some three years before in Portland, Me., when the first Endeavor society was formed.

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* In 1884 pastor of the church in Tabor, Iowa.

The writer has some hesitation in declaring without qualification that this was absolutely the first Junior society of Christian Endeavor, since he has been seriously taken to task more than once for such an assertion by other claimants for this honor. It is undoubtedly true that several Junior societies were formed about the same time, one of them by Mrs. Slocum, a pastor's wife in the same State of Iowa, and one in Berkeley, Cal., by the Rev. Charles Savage. Indeed, the Junior idea was wrapped up in the very germ of Christian Endeavor, and the first society might have been called a Junior society with almost as much propriety as a Young People's society, for it had within its membership many boys and girls, who were at once set at work as vigorously and efficiently as their elders:

Indeed, if the whole truth should be told, it should be said that the first Junior society preceded the first Young People's society, and that its originator was the good lady to whom I, at least, owe more for Christian Endeavor suggestions and encouragement than to any other one. For before the second day of February, 1881, there had been formed in Williston Church a "Mizpah Circle" of boys and girls, whose chief object, to be sure, was to work for missions, but who did much besides for their own church as a handsome stained-glass window in the Williston Church testifies to this day. These same boys and girls had also been brought together in a pastor's class with a pledge which reads in the same way in which the pledge of almost every Junior society begins to-day.

The Origin of the Junior Pledge.

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do, that I will pray and read the Bible every day, and that, just so far as I know how, I will endeavor to lead a Christian life."

In these classes children who had already, as they hoped, given their hearts to God, were fitted for church-membership; and, when the first Endeavor society was formed, they were all ready, by reason of this instruction in the pastor's class and practical training in the Mizpah Circle, to enter actively upon their distinctive duties as Christian Endeavorers.

At that time it was felt that they could be trained with equal effectiveness in the same society with their older brothers and sisters. But, as that society and others grew larger, it was found that the boys and girls were overshadowed by the more experienced workers, and that in the general society they did not get the training that they should receive.

Thus the credit for the formation of the first *distinctively* Junior society that survived the perils of infancy, to the best of my knowledge and belief, falls to the modest Iowa pastor whose simple story I have already quoted, and who has never claimed any special honor for himself.

The spread of the Junior Society has been scarcely less remarkable than that of the Young People's Society, and the reason is the very same. It had life in it. Many an organization for children has been started under apparently more favorable auspices. Other features of the Christian Endeavor movement itself have been proposed with much more apparent promise of success, but they have failed, because in some way they did not meet the need of the times, because they had not that marvellous something, often indefinable, which biologists would call, perhaps, adaptation to their environment. They were not quite fitted to the life of the day.

About the same time a titled Christian lady of lofty lineage, whose name ranks with the highest, started an organization on somewhat similar lines. It had apparently much more chance of success than that of the quiet Iowa pastor, for her name and that of her gifted and noble husband were behind the movement, and she had the wealth and opportunity to travel in many lands to tell of the society. But for some reason, though a very admirable children's organization it has never accomplished what the Iowa idea has done; and some of the societies she has formed have been merged into the Junior Endeavor movement.

There is only one way to account for the twenty thousand times multiplication of that first Junior society. God had a use for it, and it was adapted to the needs of the children.

Chinese Christian Endeavor Juniors, Foochow, China.

The First Junior Endeavors.

Before we leave the society of Tabor it is interesting to record that Raymond C. Brooks, the first signer of this first Junior society, and the son of the president of Tabor College, graduated with honor from Yale Divinity School, and has become an honored pastor on the Pacific coast, while all the living members of that first little band of ten, when last heard from, were doing honest, faithful Christian work.

At the Twelfth International Convention, Mr. Brooks, then a theological student, responded to the address of welcome at the Junior rally. His words were appropriate, and were heard with great interest, especially as he predicted in the following sentences what has become more and more true of the Junior Society from that day to this.

"Within the Junior Society to-day are the future presidents and statesmen, the earnest preachers of the gospel message, the consecrated missionaries of the cross, and those who shall make the homes that shall determine in great measure the character of the next generation.

Some Spanish Christian Endeavor Juniors.

"Within this company you have welcomed to-day are those who represent in good measure the best of the manhood and womanhood of the next generation. Some will follow the cross of Christ into the utmost parts of the earth, and will live themselves the Christlike life before those who have not heard of Christ. Many more, it may be, will tell the story of Jesus, the Saviour of men, once again to those who are perishing in our own land. But perhaps the greatest company of us, unnoticed by the world, in the humblest stations to which God may call us, will live that life of earnest consecration and true Christian Endeavor which alone can prepare us for the greater privilege, the larger responsibilities, which God will call us to by and by.

"Let that inspired and inspiring faith in God, and that consecrated courage which, we have learned in this convention, is so characteristic of the young life never forsake us."

The Progress of the Junior Movement.

But little need be said in this connection about the progress of the Junior movement. It has kept pace with the growth of the older society, and in some places, indeed, has outstripped it. Junior contingents are found to-day in almost every country where there are older Endeavorers. Indeed, the Junior society often paves the way for the young people's organization; and, as the Juniors grow older, they naturally graduate into the young people's society, and make the very best Christian Endeavorers. A modern church is scarcely felt to be well equipped to-day that has not a Junior society, or something corresponding to it, for the training of the boys and girls.

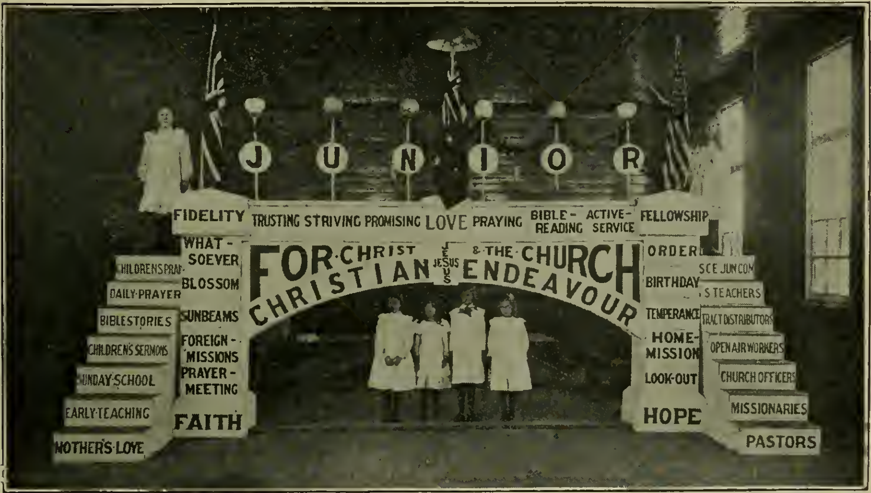
At the convention in Baltimore, in 1905, an International Junior and Intermediate Union was formed, with the Rev. George F. Kenngott, of Lowell, Mass., for president, and Miss Kate H. Haus, of St. Louis, another eminent Junior worker, for secretary. This Union will, doubtless, largely promote the growth and discipline of the Junior army. The Mothers' Societies may be made a great and increasing power for good in connection with the Junior Societies. The writer hopes to live to see this branch of the society greatly enlarged, and the Junior movement vastly strengthened thereby.

The Junior rallies at the great conventions in England and America and Australia are often the most intensely interesting of all the meetings, and attract the largest throngs; for the Junior movement has not only won the children, but has been equally effective in interesting the parents and in training a great host of superintendents, tens of thousands of them, who in all parts of the world are learning Christian truth and developing Christian character in that best of all schools, the teacher's school. For there is no more efficient, consecrated, and resourceful body of Christian Endeavorers, take them all in all, than the Junior superintendents. What the Juniors have found to do and actually are doing will be told in later chapters.

The Training-School Idea.

The fundamental idea to be borne in mind in a Junior society is that it is a *training*-school. The most common mistake is that of making it merely a *teaching*-school. It is not a second primary Sunday-school class. Most churches have one. There is no need of another. The primary Sunday-school is doing its work for the most part effectively and well. But there is need in all our churches of another school, where children shall learn to work by working. This, after all, is the fundamental truth of Christian Endeavor, whether Junior or Senior. The painter can learn to paint a picture only by taking brush and colors and palette in hand, and making, at first, perhaps, unsightly daubs. He can never be an artist merely by reading books of art, or by studying its technique, unless he puts brush to canvas. The carpenter cannot become skilful by reading the best treatises on architecture or house-building. He must take into his own hands the hammer and nails, the chisel and plane; and, though he may be awkward and blundering in his first attempts, there is absolutely no other way of learning his trade. He must have instruction, to be sure; but instruction without practice is even less effective than practice without instruction.

So it is in religious work. The law is as inevitable in the church as in the machine-shop, in the prayer-meeting and missionary society as in the artist's studio. The only way to learn to work is to go to work. The Rev. J. F. Cowan, D.D., in an admirable address at the Montreal Christian Endeavor convention well applied this thought to Junior Endeavor societies when in the course of his address on the subject he said:


J U N I O R
FIDELITY
TRUSTING STRIVING PROMISING LOVE PRAYING
BIBLE-READING
ACTIVE-SERVICE
FELLOWSHIP
WHAT-SOEVER
BLOSSOM
FOR CHRIST & THE CHURCH
CHRISTIAN ENDEAVOUR
JESUS
HILDRENS PRAY-
DAILY PRAYER
BIBLESTORIES
CHILDRENS SERMONS
UNDAY SCHOOL
EARLY TEACHING
MOTHER'S LOVE
SUNBEAMS
FOREIGN-MISSIONS
PRAYER-MEETING
FAITH
ORDER
SCE JUN COM
BIRTHDAY
S TEACHERS
TEMPERANCE
TRACT DISTRIBUTORS
HOME-MISSION
OPEN AIR WORKERS
LOOK-OUT
CHURCH OFFICERS
HOPE
MISSIONARIES
PASTORS

Bridge Built by Juniors at Melbourne Convention, 1904.

"Were you not asking the professor of music the other day at what age he would prefer to begin with his pupil on the piano? And what did he say? At eighteen or twenty-five? By no means. He said, 'If my pupil is to be really a fine pianist, I must begin with him while he is yet a child—about as soon, in fact, as he is able to sit on a piano-stool.' And are the spiritual muscles and tendons so much less susceptible than the physical, and so much less swiftly developing into form and permanency that they can be neglected through all the plastic years of childhood, and no priceless advantage be lost? Before the child sings he thinks. Long before he begins to ask about chords and melodies he begins to question about God. The religious nature is often ripe while as yet the body is in all the greenness and callowness of unformed youth. Train the muscles later on if you will. But, if you would train the soul, you must take it at the start. And, since the grand aim of Christian Endeavor is to train Christian workers, it seems to me that the grand mission of Christian Endeavor is to the children."*

What They Are Saved From.

Who can estimate the blessings that have come to children from an early acquaintance with Christ, and an early effort to serve Him? It is not always what the boys and girls accomplish, but also the experiences of sin and sorrow from which they are saved, that counts. This was well put by a convention speaker† who said:

"An old sailor once told me that he never knew a boy to get washed overboard at sea. A heavy man might, for a man weighs so much that, if he catches hold of a rope, he cannot sustain his own weight as a boy can. A boy is light and wiry, and tenacious if he gets hold. Simply because he is a boy he can keep hold. He has less to sustain. So it is with the boy who by faith lays hold on Jesus; he has not the weight of so many habits and thoughts to drag him down. This is the work we want to do among the Juniors. There is a redemptive work, but we emphasize to-day the *preventive* work. There is a work of reformation, but formation is better. We want every little Junior to some day thank God, like David, for what he has been kept from."†

This same speaker in the same address admirably expressed the Junior idea when he said:

"If I were asked to compress the most significant thing I know about Junior societies into a word, it would be this:

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* From the official report of the Twelfth International Christian Endeavor Convention.

† Rev. James L. Hill, D.D., at the Thirteenth International Convention.

Let the Juniors do the work in their own society. Do not lecture them. Let the organization be an autonomy. Let the chairman read reports which their mothers can help them write. Let them feel a personal responsibility, like the little girl who came to the leader after the meeting and said, 'Two girls got my chance, and I almost didn't say my verse.' Cultivate such a spirit of *esprit de corps* that all will feel it a privilege to belong to such a society.*

Representing the Growth of the Christian Endeavor Movement in China.

The Juniors the Hope of the Future.

As we see the Junior army in every land marching with bright banners and brighter faces; as we see them in their conventions, greeted with the applause of ten thousand spectators, to whose eyes their promise of future victory brings tears of joy; above all, as we think of them in their score of thousand of little societies in every land beneath the sun, quietly, unostentatiously, ploddingly, doing their little best, learning to pray, to work, to give; learning to be obedient and reverent, and gentle and kind, we can echo the earnest words that were spoken at a Scotch convention by one of the earliest friends* of the Junior movement when she said:

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* Rev. James L. Hill, D.D., at the Thirteenth International Convention.

> "An old Roman warrior dreamed that he saw an army of veterans, who shouted as they marched past, 'We *have* been brave!' Behind them came the present strong stalwarts, who were fighting the battles of Rome, and they shouted, 'We *are* brave!' Then came troops of young men, who said, 'We *will be* brave!' The old warrior awoke from his dream, exclaiming, 'There's hope for Rome yet!' And, as we see the grand army of Junior Endeavorers learning lessons of truth and purity, growing familiar with their Bibles, learning to delight in goodness for its own sake, putting their brightness and hopefulness into loving deeds and kindly words, we, too, can say in a far truer and higher sense, 'There's hope for the world yet;' and the far-reaching influence of the young members of more than thirteen thousand† Junior societies scattered over the world promises great things for the future of our great human family. It promises to elevate and purify our political, social, and commercial life, our industrial and professional life, and, beyond and above all, to stir up and brighten our church life."

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* Mrs. A. W. Potts, of Crewe (whose husband formed the first British society), speaking at the British National Convention, Glasgow, 1898.

† This number, at this writing, is nearly doubled.

CHAPTER XVII.

THE SOCIETY AND THE PSYCHOLOGIST.

THE AGREEMENT OF THE FUNDAMENTAL PRINCIPLES OF CHRISTIAN ENDEAVOR WITH THE LATEST WORD OF THE PSYCHOLOGIST IS HEREIN SET FORTH, AND SOME MISAPPREHENSIONS ARE CORRECTED.

> "The Christian Endeavor is a good object-lesson as to the value of giving adolescents untrammelled opportunity to serve God and perform religious duty. The Christian Endeavor movement is a great witness to the fact that religion without particular denominational creeds meets the needs of young people. If the religious emotions are thus cultivated until established, the particular forms will adjust themselves with little harm to the individual." *Prof. E. G. Lancaster, Ph.D.,*
> *in "The Religious Tendency of Adolescents to Dogma."*

DURING the last quarter of a century attention has been turned to the study of the child mind as never before. It has been sounded with all sorts of philosophic plummets, to discover its hidden depths. Ponderous tomes and many of them have been written on the subject, some of them profoundly suggestive and of great value. Especially have the phenomena of adolescence been studied until it has seemed to many that undue emphasis has been put upon the merely physical side. A reaction from this over-emphasis is seen in some quarters, but it is undoubtedly true that great benefits have come from the clear recognition, on the psychological side, of the immense importance of this period of life.

One of the most eminent of the students of the child mind says:

"During the next three or four years (after the age of twelve) there is to come a transformation of the mental as well as of the physical organism, more profound than any other between birth and death. New kinds of sensations and emotions, new modes of thought, new attitudes of will, new problems of duty, new kinds of temptation, new mysteries of religion, all these come in a flood over the young adolescent. . . . If there be a heavenly Father who yearns for fellowship with His children, what more effective method could there be of satisfying that yearning than to attach to adolescence an appetite for the Infinite, the infinitely true, beautiful, and good? As a matter of fact such an appetite for the Infinite is just the most characteristic part of mental adolescence." *

The truth of this statement is amply borne out in the biography of Christian men who relate the experience of their conversion or their earliest interest in religious things.

"I have during the last year," once wrote the Rev. Charles H. Spurgeon, "received forty or fifty children into church-membership; among those I have had at any time to exclude from the church, out of a church of 2,700 members I have never had to exclude a single one who was received while yet a child."

The Age of Conversion.

On two separate occasions I have made a canvass of some of the best-known Christian men of America, ministers and laymen, in order to determine how many of them dated their religious experience in their early years, and also to find their opinion in regard to the expediency of church-membership for the young. The questions asked were: (1) "At what age did you become a Christian?" (2) "At what age did you make a public confession of Christ?" (3) "Does your personal opinion incline you to the belief that it is well for children about the age of twelve years to make a public confession of Christ by uniting with His church?"

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* Coe, "The Spiritual Life."

Such men as the late Dr. John Hall, Dr. Abbott E. Kittredge, ex-President Warren of Boston University, President Angell of Michigan University, Dr. A. J. Gordon, Dr. Washington Gladden, the Hon. S. B. Capen, and others of like standing and the greatest usefulness in the Christian church, responded. Almost without exception they replied that they became Christians very early in life; most of them joined the church before they were seventeen years of age; and all emphatically advised the admission of children to the church at the age of twelve, or even earlier, if they gave evidence of being truly Christ's disciples. "There are risks attending this early membership," wrote Dr. Gladden, "but the risks of permitting children to go away from the church are far greater."*

President C. F. Thwing, of Western Reserve University, once addressed a letter, similar to the one I have referred to, to a picked company of conspicuously useful Christian men. They were the corporate members of the American Board of Commissioners for Foreign Missions. Of the one hundred and forty-nine who replied, every one was a tower of strength in later life in some church of Christ. Nine-tenths of them believed that they experienced conversion before they were twenty, while only fourteen were more than twenty. All but thirty had joined the church before they were twenty. Twenty-nine declared that they became Christians when "very young," or so young that they did not remember when they were not Christians. Twenty-one others were younger than twelve when they intelligently made the great decision, and

German Boy Who Formed a Society in a Grammar School.

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* These testimonies and others are given at length in the author's book entitled "Training the Church of the Future."

one hundred and five of the one hundred and forty-nine made it before they were eighteen years of age.

These practical investigations in what may be called biographical psychology were made, and this information was gathered, before the first Endeavor society was formed, and it was the startling truths here revealed that called for the practical efforts in Christian nurture which later took the name of "Christian Endeavor."

Dr. Starbuck's Striking Testimony.

Says Dr. E. D. Starbuck: "Conversion does not occur with the same frequency at all periods of life. It belongs almost exclusively to the years between ten and twenty-five. The number of instances outside that range appear few and scattered. That is, conversion is a distinctively adolescent phenomenon. It is a singular fact, also, that within this period the conversions do not distribute themselves equally among the years. In the rough we may say they begin to occur at seven or eight years, and increase in numbers gradually to ten or eleven, and then rapidly to sixteen; rapidly decline to twenty, and gradually fall away after that, and become rare at thirty. One may say that if conversion has not occurred before twenty the chances are small that it will ever be experienced."*

This conclusion of the psychologist has been abundantly confirmed in many a Christian Endeavor convention, where, for the sake of showing the possibility and importance of early conversion and early religious training, those who were converted before twelve and after twenty had been asked to rise. In audiences of thousands only a scattering few have responded to this request. But when those converted between twelve and twenty have been asked to indicate it, almost the whole audience has risen to its feet.

The Christian Endeavor Society may also fairly claim from the beginning to have put into practical operation the psychologist's dictum already quoted, "No impression without expression." Long before psychology was studied except by the learned few, long before it had become a fad in certain quarters, the Society attempted to put into practice its latest philosophy, and recognized the vital importance of religious activity to supplement and round out religious instruction.

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* Starbuck, "The Psychology of Religion."

"The cure for helplessness that comes with storm and stress in the period of adolescence," says Professor Starbuck, "is often found in inducing wholesome activity. 'Faith without works is dead.' Let us call to mind the fact that storm and stress and doubt are experienced sometime during youth by something like seventy per cent of all the persons studied. On the other hand, heightened activity, which is characterized not only by interest in religious matters, but by engaging in actual religious work, was experienced by only about twenty per cent of all these persons. This is doubtless very much out of proportion. Many persons have found the solution of their difficulties by actually setting about doing things."

This is exactly what the Christian Endeavor Society seeks to do for every one of its members. It sets them about *doing* things, and thus tides them over the critical period of adolescence, the years of storm and stress and doubt.

Professor Coe confirms Professor Starbuck in prescribing the same treatment for those who are distressed by doubts and fears.

Religious Activity a Cure.

"The youth should by all means be induced to be active in those forms of religious living that still appeal to him at all. . . . Religious activity and religious comforts may abide at the same time that the intellect is uncertain how this fits into any logical structure. Thus it comes to pass that the greatest thing we can do for the doubting youth is to induce him to give free exercise to the religious instinct. Let him not say what he does not actually believe; let him not compromise himself in any way; but it is always certain that he still believes and feels and aspires enough to give him a place among religious people."†

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* Starbuck, "The Psychology of Religion."

It is just this normal, healthy, necessary activity, which the scientific psychologist recognizes as so important in the period of adolescence, that the Young People's Society of Christian Endeavor and the Junior Society attempt to supply. The philosophy of its success, so far as the Society has been successful, is that it fits the need of the young soul. The author may perhaps be pardoned for quoting here a few paragraphs from an earlier work, written nearly twenty years ago, before much was popularly said about scientific psychology, but which shows the principles upon which the Society went to work in its earliest days.

Junior Christian Endeavor Music Band, Königsberg, Germany.

"The cord that draws the young soul upward toward God is a threefold strand. He must know what Christ's will is through the instruction of parents and Christian teachers; he must publicly acknowledge that Christ's will is his will; and then he must do that will. Instruction, confession, activity—these three elements entering into the young life, when preceded by a complete heart-surrender, cannot fail to develop the strong man, 'complete in Him.'

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† Coe, "The Spiritual Life."

"It is just as unreasonable to expect the child to grow strong of muscle and supple of limb while strapped to a bed and never allowed to rise and run about, as to expect the young disciple to grow 'strong in the Lord' while never exercising his spiritual faculties.

Exercise a Necessity.

"The instruction of the pulpit and Sunday-school may well be likened to the food provided at the family table. It is, very likely, abundant in quantity and nutritious in quality, but food without exercise in the family circle makes the sickly, dyspeptic child. Food without exercise in the church is too apt to produce no better results.

"Even the horses in our stables cannot long live without exercise. Fill their cribs ever so full of the best feed, they must yet do something to keep healthy. This is a natural law, which is imperative in the spiritual world. There are a great many dyspeptic Christians in all our churches. They are bilious and disappointed and hopeless and useless, except as they become by their continual growling and faultfinding a means of grace in the form of chastisement, to the pastor and other workers. In fact, they have all the symptoms of spiritual dyspepsia. Now the only remedy is spiritual activity. 'Go to work,' said the famous English doctor to his rich, dyspeptic patient, 'go to work. Live on sixpence a day, *and earn it.*' "*

Professor G. Stanley Hall in his monumental work on "Adolescence" speaks of the Christian Endeavor Society as practically "the first of a new type of religious organization

* Clark, "Young People's Prayer-Meetings."

for both sexes." He then goes on to criticise the Society at some length, especially the pledge. Here is one paragraph that apparently gives the gist of his objection to the Society.

Dr. Hall's Criticism.

"To do such things (the duties enjoined in the pledge) because they have been vowed is to act from a relatively low motive. This obscures higher motives, and robs these acts of the spontaneity that is half their charm and all their virtue. . . . As I have observed the working of the Junior pledge, it seems sometimes a cheap and easy and almost cowardly trick to ease the conscience of parent or religious teacher by devolving on the child what they should do themselves by higher but harder motives; and the smug complacency of adults at having secured and counted these pledges as if they had thereby discharged in any sense their duty seems a pious delusion that veils a partial abdication of the highest functions of parenthood. For the young child it is giving his religious life and nurture precociously over into his own keeping at the very age when he most of all needs constant adult aid, and is least able to assume responsibility for the keeping of his own soul."*

The distinguished author seems to the writer, at least, in these criticisms to underestimate several important considerations. In the first place, probably not one-half of the members of Christian Endeavor societies are from distinctively Christian homes, and of the other half fully one-half more of the parents would in any event give but little attention to the religious training of the children. We must take things as we find them, seeking to make them better, to be sure, but not ignoring the plain facts of the case; and these facts are that, whether there were any Christian Endeavor societies or not, three-fourths of the children and youth who are influenced by them to-day would receive little or no religious training at home.

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* Hall, "Adolescence."

This same objection has been raised against the Sunday-school, and more than once; but where would millions of children to-day receive instruction in the Bible, were it not for the Sunday-schools?

Moreover, the "constant adult aid," for which President Hall pleads at this critical period, is the very thing that is given to the Juniors, usually in the wisest and most effective way, by their superintendents.

The other objection, that these religious duties are performed *because* of the pledge, "a relatively low motive," while the higher motives are "obscured," is contradicted by the practical testimony of tens of thousands of Endeavorers that the lower motive has led to the higher; that, beginning from a sense of duty, and in part because they had promised themselves and God to read the Bible, and to pray, and to acknowledge Him before men, they had gone on to a larger conception of the privilege of these duties, and to a greater and greater delight in them. So far from the pledge "obscuring" the highest motives, and rubbing "some of the bloom off of these solemn exercises," these higher motives have been revealed and these more exalted experiences reached only through the performance of what was at first a task and a duty.

Such testimonies have come not occasionally, or as the result of some unusual experience, but over and over and over again have they been given in prayer-meetings and conventions, in frequent conversations and in letters sent to the author, which he cherishes as among the most delightful expressions that have come to him during all these years in regard to the value of the Christian Endeavor.

Pledges All Voluntary.

Dr. Hall does not seem to remember that these pledges are taken voluntarily, and except in rare instances without any undue pressure. They are taken because the young soul feels the need of them himself, and because the experience of others shows that he will be helped by them. The author of "Adolescence" also apparently leaves out of consideration altogether the fact that these promises are made not to the society or to the church, but primarily to God. It is a contract with Jehovah as much as the Jewish dispensation, and is more properly called a covenant than a pledge. "Society and business rest upon trust and confidence and the fulfilment of promised obligations," he says. But these obligations are usually put in writing, for every deed and promissory note and check is a financial pledge. Every marriage is solemnized by a vow as serious and binding as words can make it, and church-membership is accompanied by a covenant which is as solemn and far more comprehensive even than the Christian Endeavor pledge.

What Dr. Hall calls, not very graciously, "the religious-oath craze" he applies to the "Comrades of the Quiet Hour," the "Tenth Legion" and "the Home Circle," outgrowths of the Christian Endeavor movement which have been adopted by many thousands of the strongest men and women in our churches, pastors of experience, laymen of influence and honor, and not by "girly boys," for whom the author seems to have, and rightly, a special contempt. If I read Dr. Hall's conclusions aright, he would seem to substitute such an organization as he describes in the following paragraph for the Christian Endeavor and other similar societies.

" Saturnalian License " and " Anarchistic Instinct."

"Every adolescent boy ought to belong to some club or society marked by as much secrecy as is compatible with safety. Something esoteric, mysterious, a symbolic badge, countersign, a lodge and its equipment, and perhaps other things owned in common, give a real basis for comradeship. This permits, too, the abandon of freedom in its yeasty stage, which is another deep phyletic factor of the social instinct. Innocent rioting, revelling with much saturnalian license, vents the anarchistic instincts in ways least injurious to the community, and makes docility and subordination more easy and natural in their turn. Provision of time and place for barbarisms or idiotic nonsense without adult restraint helps youth to pass naturally through this larval stage of candidacy to humanity."

We doubt whether most practical Christian workers among children, the most intelligent and well versed in psychology of them all, would deem it best to cultivate "the deep phyletic factor of the social instinct" with "much saturnalian license," or whether they would think that the "anarchistic instincts" and "barbarisms" need provision of time and place especially provided for them, in the church, at least.

Christian Endeavor Juniors in Bebek, Turkey.

No one has a greater respect for the immense research and learning of the eminent author above quoted; but he does not seem to provide for the religious instincts of the child, which are quite as important as the "anarchistic instincts."

After all, in such matters experience has some right to be heard. The Christian Endeavor movement is not a fledgeling

Experience has a Right to be Heard.

of a year. It has passed its majority and outlived its callow youth and the diseases of infancy. It is not a local movement adapted to some particular sect or race. It cannot be called a "fad," nor are its organizations managed by simpletons or religious freaks. The outcome and results of its work in all lands should be allowed by psychologists, as well as by practical Christian workers, to have weight.

The homely old proverb applies to religious organizations as well as to gastronomics, "the proof of the pudding is in the eating." The proof of the Young People's Society is in what it does. The proof of the covenant is in the results that it accomplishes. From all parts of the world the testimony is practically unanimous that the Christian Endeavor covenant does *not* develop a forced and constrained piety, that it does *not* "obscure higher motives" or "rob religious acts of spontaneity." Young people's societies of former generations have failed largely because of the lack of some such simple, definite, openly expressed determination and promise to do the ordinary duties of the Christian life.

Not only from cultured churches in America and Great Britain, but from the jungles of India, from the few and scattered Christians on the banks of the Ningpo, who have just come out into the light of the gospel, from philosophic Germany, from practical Australia, from people of every race and color, has come the concurrent testimony, "A promise to do my duty is a help to duty-doing." "The covenant that I voluntarily make with God helps me to help my fellow men."

The largest practical activities; work for seamen and soldiers, for prisoners and for slum dwellers; fresh-air enterprises and practical philanthropies of all kinds, have been fostered, and greatly increased, as succeeding chapters will show, by "the society of the covenant," the society whose members promise to do what they think Jesus would like to have them do.

They have not expended their energies in empty vaporings; they have not developed the glib and precocious type of unpleasant young saints which some have feared, but have developed into strong, efficient, practical, every-day Christian men and women, whose purpose is to put their religion first, and who have apparently not been harmed by *not* having a society provided, in the church, at least, for "innocent rioting and revelling with much saturnalian license," for venting of "barbarisms" or "idiotic nonsense." If by these somewhat lurid expressions Dr. Hall simply means that children should have opportunity to give free play to their animal spirits, to "let off steam," to be children while they are children, every one will agree with him. Indeed, this very element of child nature is often provided for in Junior sociables and romps and excursions; but does any one seriously believe that the average child, especially in America, will not find or make opportunities for the healthful development of these instincts? Is there any danger that he will not let off sufficient steam? We certainly do not want him to sow wild oats "with saturnalian license," for, if any idea has been thoroughly exploded, it is that men and women are better in their age for being bad in their youth.

Child Craving for the Religious Life.

Nor must it be forgotten, as it often seems to be, that there is a genuine craving on the part of the normal, healthy child for religious life and religious exercises. If psychology has made anything plain, it is this most important truth. But, if it had never been confirmed scientifically, the experience, I venture to say, of my readers is that one of the deepest yearnings of their hearts when young was for God and for heavenly things. The distractions of later life, the influence of evil companions, may have obscured and befogged this longing until it has almost been forgotten; but that it was a genuine and real thing few will deny.

In the fascinating life of Lord Randolph Churchill, England's great but erratic statesman, recently written by his son, the Hon. Winston Churchill, we are told that there was a boy at Eton when Lord Randolph was there, who used to read the Bible and pray with a little coterie. "Churchill was one of the band, and I can see him now," says a schoolboy friend, "kneeling by the bed with his face in his hands resting on the white coverlet, leading us in fervent prayer." Who will say that that was not as natural and normal a thing for young Churchill as a football game or a cricket match?

Just here it may be well to refer to the all too prevalent idea that compulsion in early life makes religious duties irksome in later life. Once in a while this may be true, but the danger is infinitely greater on the other side, that laxness in early life will lead almost certainly to indifference and carelessness in later years. Especially if the compulsion to perform religious duties is self-imposed, as in the Christian Endeavor Society, how infinitesimal is the danger of a disastrous reaction! Even if imposed from outside by parents or teachers, the danger is but very small, as all experience shows.

The writer once made some inquiries of the leading Christian business men in Portland, Me., relating to early churchgoing and its effect upon their later life.* My questions were as follows:

The Effect of Early Church-Going.

"DEAR SIR:—

"Desiring to learn if the present decline in church attendance, so often complained of, is a reaction from Puritanical strictness in the past, as is frequently alleged, or is due to laxity of parental authority, will you be so kind at to tell me

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* The results of this investigation were published at length in the author's first book on Christian Endeavor, "The Children and the Church."

"1. Whether in early life you were required to attend church regularly?

"2. If so, did such compulsion render churchgoing irksome or repulsive to you?

"Any other facts from personal experience or from that of others bearing upon this point will be gratefully received."

Of the 50 persons to whom I sent these questions, 45 replied. They represented different denominations, and embraced a large proportion of the most prominent men in the churches. Of these 45, three were not required to go to church when young, and 42 were. Of these three who were not required to go, two went of their own accord. Two others of my correspondents make a distinction between being required to go and being solemnly and earnestly urged to go, that is, between physical and moral compulsion. But that kind of compulsion came within the intent of my inquiry. Where it is the regularly expected thing for children to attend church, as much as to attend school, that is the best kind of compulsion.

Of those 45, then, from whom I received answers, 42 were required to go to church as children, two were not required to go, but nevertheless went. Forty-two did not consider churchgoing irksome or repulsive, one did consider it irksome, but not repulsive; one considered it irksome, but not because of the compulsion, and one did not go, and so, of course, did not find church-attendance repulsive.

Thus the testimony of these forty-five representative Christian men, obtained without collusion or knowledge as to the use to which their testimony would be put, almost with unanimity tells that their early training required church-attendance, and that such attendance did not drive them away from church, even for a time.

In view of these facts, what becomes of the threadbare and sickly objection, "I am afraid to require any religious duties of my child lest he acquire a distaste for them"? Just exactly as sensible would it be to say, "I am afraid to require any ablutions of my child lest he acquire a distaste for a clean face."

Now what do these statistics show us in regard to the probable effect of churchgoing upon boys and girls of to-day?

So far as this testimony goes, we learn that the chances that the boys and girls of the present generation will become eminent and useful Christians are as 44 to 1 in favor of those who attend church, as 42 to 3 in favor of those who are required to attend, and the chances that they will be repelled and disgusted by such requirement are only as 1 to 45.

Or, to put the matter in still another way, so far as these testimonies prove anything, they prove that, of those who become particularly eminent and useful in the church in mature life, nearly 98 per cent went to church regularly as boys, 94 per cent were required to go, and 96 per cent were not repelled from church even for a little while by such requirement.

CHAPTER XVIII.

THE CHRISTIAN ENDEAVOR COVENANT.

WHEREIN THE COVENANT IS ANALYZED, DIFFERENT FORMS ARE SUGGESTED, IT IS TREATED AS A TONIC, AND PERSONAL TESTIMONIES CONCERNING ITS VALUE ARE GIVEN.

> " There are only three sentences in our Christian Endeavor pledge. There are only 178 words, and five-sevenths of these are words of only one syllable. When before in the world's history have three sentences gone so far, traversed the globe so quickly, penetrated into so many lands, and influenced so many lives? So mighty are they that it is worth while to study their power; so helpful are they that it is worth while to fasten them into our minds." *Prof. Amos R. Wells.*

UNDER almost every figure of speech has the Christian Endeavor covenant pledge been described. It has been called the "backbone" of Christian Endeavor, the "sheet-anchor" of Christian Endeavor, the Christian Endeavor "Magna Charta," the Christian Endeavor "tonic," and I do not know by how many other forceful and suggestive names.

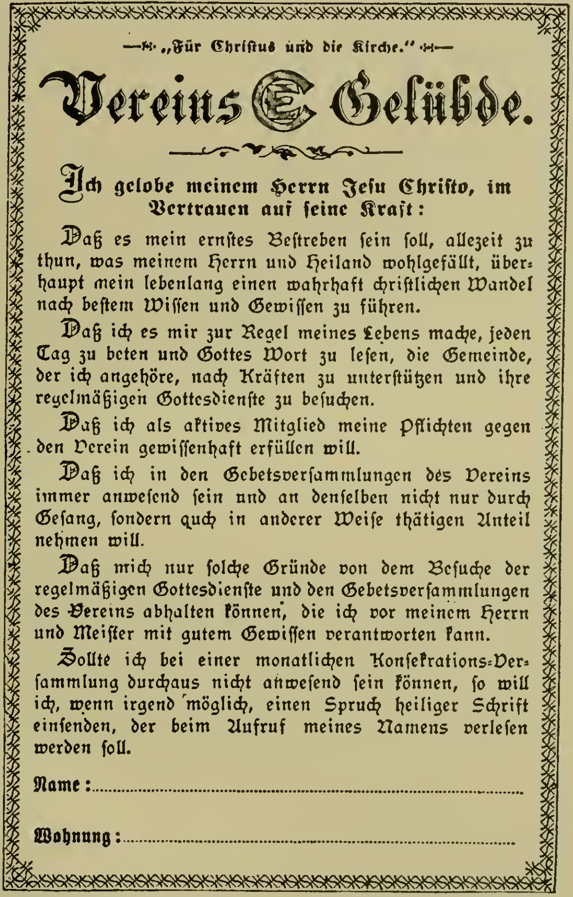
These many titles show from how many points of view it has been regarded, and it is doubtless true that it has had a greater influence upon the movement in all parts of the world than any other one feature. It has also aroused greater opposition than any other feature, but this is entirely natural, for the citadel is always the target for the enemy's fire.

The most serious of these objections have been incidentally considered in the last chapter. Many others are entirely puerile and childish, like the objection of the young lady in the early days of the Society that the pledge would always prevent her from going away on a summer vacation, since she could not attend and take part in every meeting unless she stayed at home every week of the year.

Other objections were as amusing as they were absurd, like that of the brother in Australia who objected to it on the ground that it was unscriptural, and went on to prove the somewhat astonishing statement by saying that the Bible said that there was silence in heaven by the space of half an hour, whereas the Christian Endeavor pledge did not provide for any silence in a Christian Endeavor meeting. This gentleman was answered by a young man who remembered Solomon's injunction to "answer a fool according to his folly," and who very quietly remarked that doubtless the angels in heaven had an excuse which they could conscientiously give to the Master for their silence, and this excuse was specifically admitted to be a good one in the very heart of the pledge. Moreover, he went on to say, "As half an hour is to eternity, so the silence allowed in the young people's prayer meeting should be to the whole hour devoted to the meeting."

Objections and Misapprehensions.

Most of the objections, however, were neither frivolous nor foolish; but they were often the result of misapprehension of the real meaning and purpose of the covenant. One of these misapprehensions is that it is a mere pledge, the covenant idea being forgotten. It would have been much better, had it been called a "covenant" from the beginning, for it is not a negative promise to abstain from something harmful, like the temperance or anti-profanity pledge; it is a positive agreement with Christ, the Master, in whom we trust for strength. A pledge may have but one side; a covenant must have two sides, and two parties in agreement. The Christ in whom we trust furnishes the strength; we promise obedience. "Trusting in the Lord Jesus Christ for strength, I promise *Him.*" This covenant is that which has differentiated the Society in a large measure from previous attempts to train the young people for Christ. This has made the Christian Endeavor prayer-meetings distinct in their type and in their results from former young people's meetings.



„Für Chriſtus und die Kirche."

Vereins C Gelübde.

Ich gelobe meinem Herrn Jeſu Chriſto, im Vertrauen auf ſeine Kraft:

Daß es mein ernſtes Beſtreben ſein ſoll, allezeit zu thun, was meinem Herrn und Heiland wohlgefällt, überhaupt mein lebenlang einen wahrhaft chriſtlichen Wandel nach beſtem Wiſſen und Gewiſſen zu führen.

Daß ich es mir zur Regel meines Lebens mache, jeden Tag zu beten und Gottes Wort zu leſen, die Gemeinde, der ich angehöre, nach Kräften zu unterſtützen und ihre regelmäßigen Gottesdienſte zu beſuchen.

Daß ich als aktives Mitglied meine Pflichten gegen den Verein gewiſſenhaft erfüllen will.

Daß ich in den Gebetsverſammlungen des Vereins immer anweſend ſein und an denſelben nicht nur durch Geſang, ſondern quch in anderer Weiſe thätigen Anteil nehmen will.

Daß mich nur ſolche Gründe von dem Beſuche der regelmäßigen Gottesdienſte und den Gebetsverſammlungen des Vereins abhalten können, die ich vor meinem Herrn und Meiſter mit gutem Gewiſſen verantworten kann.

Sollte ich bei einer monatlichen Konſekrations-Verſammlung durchaus nicht anweſend ſein können, ſo will ich, wenn irgend möglich, einen Spruch heiliger Schrift einſenden, der beim Aufruf meines Namens verleſen werden ſoll.

Name: ....

Wohnung: ....

GERMAN.

Facsimile of a Christian Endeavor Pledge in German.

Objections would often be dispelled, too, if it were always borne in mind that the covenant is entirely a voluntary one, assumed usually without any undue urging, after a full consideration of its weight and meaning. So far as its specific obligations relating to the society are concerned, which are the only ones ever objected to, they may be terminated at the will of the member. When other duties press upon him, when cares of family and church make it impossible for him longer to perform the duties of an active member, he can withdraw without incurring any reproach from his own conscience or from others, for the only lifelong part of the pledge is that involved in the very essence of the Christian life, to strive to do what Christ would like to have us do.

The provision so plainly stated and twice repeated in the covenant is also sometimes forgotten. These promises are made with the proviso that we have no reasonable excuse for not performing them that we can give to the Master. This is just as important and forceful as any other clause in the pledge; and was meant to provide, and does provide, all necessary and reasonable relief from its requirements when in specific instances they cannot be fulfilled. "This leaves one's religious duties," it has been said, "where they ought to be left, a personal matter between one's self and one's Saviour." It brings everything to the touchstone of conscience; it leads the young Christian to ask, "What would Jesus have me do?" It affords a constant and much-needed stimulus for the conscience, and in it will be found no word or suggestion that is unreasonable or freakish.

The covenant has thus been analyzed:

"*First,* I will read the Bible.

"*Second,* I will pray.

"*Third,* I will support my own church.

"*Fourth,* I will attend the weekly prayer-meeting of the society.

"*Fifth,* I will take some part in it, aside from singing.

"*Sixth,* I will perform a special duty at the consecration-meeting if obliged to be absent."*

Each one of these promises has a reason and a special reason. No one of them is an unnecessary or an arbitrary vow. Each one has its purpose and important design, and, as experience has proved, has been successful in accomplishing its design.

This whole matter has been put in a forceful and pithy way as follows:

The Analysis of the Covenant.

"Don't believe in daily prayer and Bible-reading?
"Don't believe in taking part in prayer-meetings?
"Don't believe in going to church?
"Don't believe in supporting your own church?
"Don't believe in doing Christ's will?
"Don't believe in leading a Christian life?
"Don't believe in *trying* to do all these things?
"Don't believe in *promising* to try to do them?

"Why, of course you do when it is put that way! This is all you promise in the pledge—just to try to do them; and the pledge expressly says that you are *not* to do them whenever you think Christ would excuse you from them. Certainly no less excuse should satisfy you, pledge or no pledge."†

It should also be remembered that no absolute uniformity of phraseology is demanded in the covenant. In fact, many forms of the pledge are now in use, though the spirit and purpose and the general idea in all are the same; in all is the covenant idea that the Master promises the strength and we promise the obedience.

The Junior covenant, for instance, is shorter and more simple than the one generally used by the older society. There is no child who cannot intelligently and honestly promise to strive to do what Christ would have him do, to pray and read the Bible, and to be present and take part in each meeting in the simplest possible way "when I can;" and this is all that is required.

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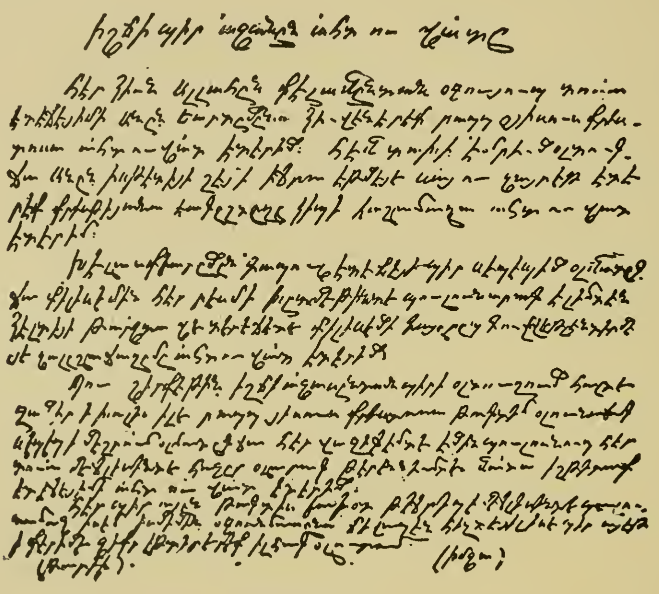
* "Training the Church of the Future."
† Amos R. Wells, in "The Endeavorer's Daily Companion."

Different forms of the Pledge.

The sailors evidently cannot promise to support their own church, for they have none to support; but they have a covenant which is just as forceful and helpful to them in their Floating societies as any that is taken by those who do business on the land instead of on the great deep.

In some places in India are Christian Endeavor societies composed wholly of heathen children. They cannot honestly promise to pray to the God whom they have not yet learned to love, or to serve Him; but they do promise to read the Bible and to learn about Christianity. Such are the flexibility and the complete adaptability to the most diverse circumstances of the Christian Endeavor movement and its covenant.



ARMENO-TURKISH.

The Christian Endeavor Covenant in Armeno-Turkish.

Some pastors do not find enough in the ordinary covenant, and they are entirely at liberty to put in whatever they choose. Some have availed themselves of this liberty, and have prefaced the pledge with something of a complete creed and confession of faith.

"Surely, if there is any feature of the whole movement which has scriptural warrant, it is the pledge. The Bible is a book of covenants from beginning to end. The New Testament is the 'New Covenant in His name,' and every specific promise in its essence and spirit in the Christian Endeavor covenant is commended by Christ Himself."*

The Influence of Covenants.

A most interesting study would be the story of covenants in all ages, and the tremendous influence they have had upon the history of the world. Think of the "Solemn League and Covenant" of the Scottish martyrs! There is no more holy spot than the flat tombstone in Greyfriars' churchyard, in Edinburgh, where with the blood drawn from their own veins they signed and sealed the covenant which ensured Scotland's liberties and made Scotland great.

The covenant signed by the Pilgrims in the cabin of the Mayflower has had perhaps more to do with the prosperity and moral vigor of America than any other document, not excepting even the Declaration of Independence, which is only another covenant, which the signers pledged their names, their fortunes, and their sacred honor to sustain.

Every church and body of Christians that has made any deep impression upon the world has had its own covenant, though some have repudiated all creeds. Some standard of living which binds its members together, sets before them ideals, and gives a definite aim must exist in all organizations. This is what the Christian Endeavor covenant pledge has done and is doing to-day in every part of the world.

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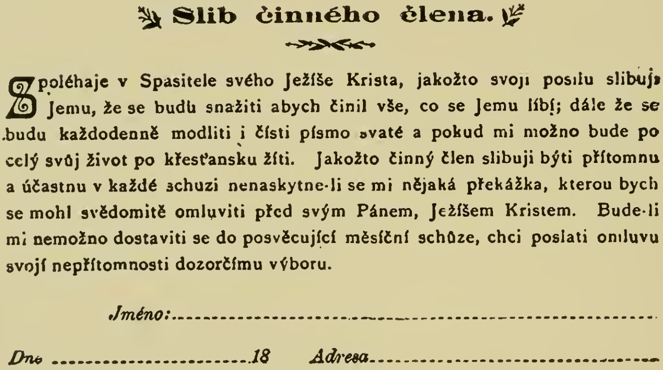
* "Training the Church of the Future."

A witty writer has written at length of the pledge as a tonic,* in which on analysis he finds the following ingredients:

The Pledge as a Tonic.

"Chloride of gold, 'Trusting in the Lord Jesus Christ for strength.' Iron, 'I promise Him that I will strive to do whatever He would like to have me do.' Chloride of sodium (salt), 'As an active member I promise to be present at, and to take some part, aside from singing, in every Christian Endeavor prayer-meeting.' Quinine, 'Unless hindered by some reason which I can conscientiously give to my Master.' Ammonia, 'If obliged to be absent from the monthly consecration-meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.' The balance of the tonic consisted of water, used to unite these various elements."



Slib činného člena.

Spoléhaje v Spasitele svého Ježíše Krista, jakožto svoji posilu slibuji Jemu, že se budu snažiti abych činil vše, co se Jemu líbí; dále že se budu každodenně modliti i čísti písmo svaté a pokud mi možno bude po celý svůj život po křesťansku žíti. Jakožto činný člen slibuji býti přítomnu a účastnu v každé schuzi nenaskytne-li se mi nějaká překážka, kterou bych se mohl svědomitě omluviti před svým Pánem, Ježíšem Kristem. Bude-li mi nemožno dostaviti se do posvěcující měsíční schůze, chci poslati omluvu svojí nepřítomnosti dozorčímu výboru.

Jméno:..

Dne ....*18* *Adresa*..

BOHEMIAN.

The Christian Endeavor Covenant in Bohemian.

Then the writer, after analyzing the tonic, goes on to tell how he entered into an agreement with his friend "Dr. Cure-all" to try the effect of his tonic upon his patients; and he, the doctor, was simply to watch results, unless they were liable to prove fatal. These patients were all in the "church ward of the hospital." The first young lady suffered from Sunday headache; another, from palsy of the will, which prevented her from making up her mind to do difficult duties; a young man had a severe chill at times, which changed to a fever of religious excitement at others. Other cases of partial paralysis of the tongue, hand, or foot, which prevented the patients from doing the work of the Master or speaking in His behalf, were treated. Tendencies to fast living, flightiness of mind and purpose, delirious talk of philosophy and science by patients who understood nothing about either, were all treated by the same tonic, which according to the doctor and his fellow physician, Dr. Cureall, was effective in every case.

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* "The Christian Endeavor Pledge as a Tonic," by C. F. Baker.

The fame of the tonic spread, we are told, and orders came for it from all parts of the world. "In view of this fact I do not think I should be treating you right," says the author, "if I did not give you some of the testimonials regarding its efficacy, from those who have tried it. The first is from a missionary in Africa: 'Having taken this tonic faithfully, I wish to testify to its efficacy in making me useful among the heathen on the upper Congo. I have not had a touch of fever since I came to this field, but am able to help in saving the souls of the natives by introducing the use of the tonic.' The next from a pastor in Sydney, New South Wales: 'We have been using the tonic since it was first introduced here, and find it the best thing we have ever seen to keep up the strength, courage, and vim of our workers,' etc."

Genuine quotations might be given by the thousand, and from many lands, to show what the covenant has actually accomplished for those who have taken it and honestly tried to live up to it. It would require volumes far larger than this to give all these testimonies. Many have been printed elsewhere, and it is noticeable that they tell in almost every case of the *practical* help afforded by the pledge in sweetening and brightening the life and in making it more helpful to others.

In this connection I can give but a few from many testimonies that are before me. These come from young men and women in very different circumstances, and are fairly characteristic of all. "The covenant pledge has brought me from the place of simply a member of the church to the place of a working Christian, and taught me that there is something for me to do; besides getting I must give."

Personal Testimony.

"It has made me a more faithful and earnest Sunday-school teacher, more loyal to my Saviour and church and pastor, and more interested in all other Christians."

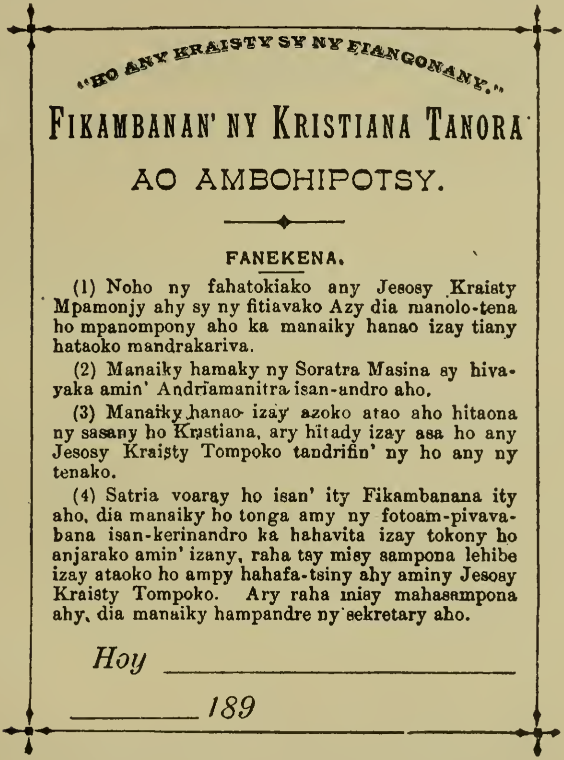
"In striving to do whatever He would have me do my every-day life has been changed; it helps me to control my temper, to put away troubles, to overcome trials, temptations, and the fear of ridicule, to put self in the background and bring before my companions the One whose love is boundless and free."

"The pledge has helped me by lubricating the clasp of my purse."

"The pledge is a beautiful bridge of duty over the chasm of indifference."

"It has helped me to be more conscientious in the discharge of *all* my duties, more honest and truthful in my 'reasons' for either doing or not doing those specified in the pledge. It has made me more prayerful, more earnest, more reverent, and has made me a daily searcher of the Scriptures; and because that 'whatever' means *not* to do, as well as to do, it has given me courage to say, "No," and stand by it where it cost something to do it. It has strengthened my faith, and increased my love for Christ and the souls He died to save. It has made me a better Christian, consequently a better daughter, sister, friend, and neighbor. In short, it has put more of Christ into my life."

The following forms of the covenant pledge are used, and many others embodying the same idea. It will be seen by these forms that it is flexible enough to be adapted to different circumstances, but it is earnestly hoped that its provisions will not be weakened in any society that calls itself "Christian Endeavor" so as to become meaningless, but that it will always stand in every society for whole-hearted consecration to Christ, regular participation in the meetings, and loyalty to the local church. More societies have failed because of a weakened pledge than for any other reason.



"HO ANY KRAISTY SY NY FIANGONANY."

FIKAMBANAN' NY KRISTIANA TANORA

AO AMBOHIPOTSY.

◆

FANEKENA.

(1) Noho ny fahatokiako any Jesosy Kraisty Mpamonjy ahy sy ny fitiavako Azy dia manolo-tena ho mpanompony aho ka manaiky hanao izay tiany hataoko mandrakariva.

(2) Manaiky hamaky ny Soratra Masina sy hivavaka amin' Andriamanitra isan-andro aho.

(3) Manaiky hanao izay azoko atao aho hitaona ny sasany ho Kristiana, ary hitady izay asa ho any Jesosy Kraisty Tompoko tandrifin' ny ho any ny tenako.

(4) Satria voaray ho isan' ity Fikambanana ity aho, dia manaiky ho tonga amy ny fotoam-pivavabana isan-kerinandro ka hahavita izay tokony ho anjarako amin' izany, raha tsy misy sampona lehibe izay ataoko ho ampy hahafa-tsiny ahy aminy Jesosy Kraisty Tompoko. Ary raha misy mahasampona ahy, dia manaiky hampandre ny sekretary aho.

Hoy ________________

________ *189*

The Christian Endeavor Pledge in Malagasy.

The form used in most societies is as follows:

ACTIVE MEMBER'S PLEDGE.

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration-meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call."

A simpler form used by many societies on the continent of Europe and in mission lands, and that answers all the requirements of many societies in all lands, is as follows:

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray and read the Bible every day; and that, just so far as I know how, I will endeavor to lead a Christian life. I will be present at every meeting of the society, unless prevented by some reason which I can conscientiously give to my Saviour, and will take part in the meeting, either by prayer, testimony, or a Bible verse. As an active member of this society I promise to be faithful to my own church, and to do all I can to uphold its work and worship."

The sailors' pledge is much like the above, except that a promise of purity and temperance is substituted for the last clause.

The usual Junior pledge reads:

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray and read the Bible every day; and that, just so far as I know how, I will try to lead a Christian life.

I will be present at every meeting of the society when I can, and will take some part in every meeting."

In the pledge of the "preparatory" Junior members they simply promise to come to the meetings and to be quiet and reverent in them.

The following is the covenant of the prison societies of Christian Endeavor:

"*First.* I will accept Jesus as my Lord and Saviour.

"*Second.* I will try to learn and do His will by forming the habit of praying and carefully reading my Bible daily, and by thinking, speaking, and acting as I believe He would in my place.

"*Third.* I will obey the prison rules, will treat the officers with respect, and, so far as possible, will conduct myself without offence toward my fellow prisoners.

"*Fourth.* When able to do so, and not prevented by my duties to the prison, I will attend all the meetings of the League.

"*Fifth.* I will wear the official button of the League, and will endeavor to make it both the means of helping others and an honor to the cause of my Master.

"*Sixth.* On leaving the prison I will enter some honest employment and become an upright and helpful member of society."

CHAPTER XIX.

THE CHRISTIAN ENDEAVOR FORUM.

A CHAPTER DEVOTED TO THE CHRISTIAN ENDEAVOR PRAYER-MEETING AS A NEW TYPE OF YOUNG PEOPLE'S MEETING, SHOWING HOW A CHANGE OF EMPHASIS HAS VASTLY INCREASED THE USEFULNESS OF THE OLD-FASHIONED YOUNG PEOPLE'S PRAYER-MEETING.

> "Properly conducted, the prayer-meeting generates the power, which, applied to the officers, committees, and members, produces through them the practical results desired. Do away with the prayer-meeting, and the Endeavor society might as well be done away with." *Rev. Sherman H. Doyle,*
> *Philadelphia.*

THERE is one meeting that is essential to a Christian Endeavor society, and that is the weekly prayer-meeting. Other meetings are important, but they are not absolutely essential. Literary meetings and musicales, and especially social gatherings, often have, and may well have, a large place in the society. But without them a society could live and do a very commendable work for the church and the community. It would not, however, long retain its religious character, and prove the spiritual power that it ought to be, if the prayer-meeting were omitted, or held but occasionally.

What the forum was to the ancient Greeks, the weekly prayer-meeting is to the Endeavor society. It brings the people together in sympathy and hearty accord, it provides a democratic assemblage, it gives every one a chance to be heard; it provides for the discussion of the most important topics; it stimulates the intellectual life. Here, perhaps, the comparison halts, for the Christian Endeavor meeting aims to do much more than this; its design is especially to stimulate and strengthen the spiritual life, to discuss not affairs of state, but the affairs of the Kingdom, and to furnish energy and inspiration for all the many varieties of work which the society may undertake.

The Vast Importance of the Weekly Meeting.

Some of the great conventions which have aroused the wide-spread interest of the secular as well as the religious world have been described; but, though they are the most spectacular and impressive gatherings to which the Endeavor Society has given birth, they are not by any means the most important or significant. It is the little weekly assemblage, multiplied sixty thousand times, in country and city, on prairie and mountain-side, in the church of the rich and the church of the poor, that makes these great conventions possible, and furnishes the power for all the machinery and exhibitions of strength and vitality which the Society affords.

We sometimes see a mighty river sweeping to the sea, and in its onrushing power and resistless tide we forget the ten thousand little rills and tributaries which alone have made it possible. Sometimes they trickle down from the mountain-side, entirely unnoticed; sometimes the spring bubbles up from beneath the river's surface and gives no sign of its presence; but it is the rivulet and the spring that make the river. It is the ten thousand little Endeavor meetings, and the activities which they generate and stimulate, which make the Christian Endeavor movement.

If there is one thing more than another that the Society may modestly claim to have accomplished, it is the regeneration of the young people's prayer-meeting. It is not too much to say that it has introduced a new prayer-meeting idea into the churches, and has substituted for the predominant idea of instruction the predominant thought of practice and service and inspiration.

The writer may be permitted here, perhaps, to reprint some paragraphs* on this subject which he wrote several years ago, in which the essential point was that the young people's meeting is for service and inspiration. This thought has been strengthened in his mind during all the years since these words were written, and by many journeys in many lands, where under very diverse circumstances he has found the Christian Endeavor prayer-meeting idea to be essential to the prosperity of the movement.

"In many thousands of churches, a quarter of a century ago, the prayer-meeting had degenerated into a lecture by the minister, supplemented, perhaps, by one or two long and able petitions by the brethren. The following picture of the prayer-meeting of old will be recognized by many:

A Picture of Some Old-Fashioned Prayer-Meetings.

"The notice was given from the pulpit, 'The prayer and conference meeting will be held at the usual hour.' When the 'usual hour' arrived, a sparse congregation of from six to twenty-six would spread themselves out over the vestry, occupying as much of the floor space as possible, that the poverty of attendance might not be too evident. The pastor would give out a long hymn; the organist would play the tune all through, chorus and all, upon an asthmatic organ; the scattered congregation would pipe through five or six verses of the hymn; then would come a long prayer from the pastor and an abbreviated sermon of from twenty to thirty minutes in length. The venerable deacon, (God bless him!) who for years had borne the burden and heat of the day, would offer a long, long prayer, not forgetting the Jews, even though he sometimes did forget the commonplace members of the Sunday-school connected with his own church. Another long hymn and prayer, and the time to close would come, much to the relief of the majority of the audience.

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* From "World-Wide Endeavor."

"Many of my readers will recognize this description as in no sense a caricature of the prayer-meeting a generation back.

"The so-called young people's prayer-meeting was scarcely more attractive. The attendance was still smaller, and, though the average age was somewhat younger than in the other prayer-meeting of the church, yet it required a great stretch of courtesy and an extensive winking at gray hairs and wrinkles to consider the majority of those present any longer young people, except by brevet.

"The only warm spot in the room was often found in the air-tight stove. One of the more elderly young men usually occupied the chair. By no possibility was it a young woman, and there were many most painful pauses, which could be filled up only by a frequent resort to the overworked hymn-book.

"I am far from saying that all young people's meetings or all church prayer-meetings are accurately described in the foregoing paragraphs, but without hesitation I can call many of my readers to witness that a great many meetings could thus be described without a particle of exaggeration.

Where Was the Fault?

"Very evidently there was a fault somewhere, and this fault was a radical one, lying at the very basis of the prayer-meeting idea in many churches.

"It was a service for instruction rather than inspiration. It was the place where young people and others should study the map of the celestial city, and hear about the positions of the guide-posts which pointed to it, but a meeting where they were not expected to take many forward steps in the direction of that city.

"Of course, if it were a meeting for instruction, it must naturally drift into the hands of those who were able to instruct. The pastor, the aged deacon, venerable in years and ripe in experience; the college graduate, and the glib or gifted speaker found a place in the prayer-meeting for the exercise of their gifts; but there was no place in such a meeting for young Thomas and Henry and Mary and Susan. They were not wise. They had little experience. If they spoke at all, it must be in a stumbling and hesitating way. Perhaps they would break down if they even attempted to repeat a verse of Scripture. What place, then, for their active participation would there be in such a meeting?

Getting Ready for a Convention in Portugal.

"For generations the idea of edification was the fetich of the prayer-meeting. No one was expected to take part who could not 'speak to edification,' and the remnants of this idea, frayed and torn as they are, are still the bane of many a prayer-meeting in all parts of the world.

"The Society of Christian Endeavor started with another conception of the prayer-meeting. It was not a place for instruction from man so much as for instruction from God. It was not the place for the exposition of a body of divinity or for indoctrination in the fine points of theology. It was a place for *practice* rather than for preaching, for inspiration and fellowship rather than for instruction, a place for the participation of all the average two-talent people rather than of the exceptional ten-talent man and woman.

Inspiration versus Instruction.

"The idea of instruction was not ignored, but the leaders of this new society contended that the prayer-meeting was not the place for instruction in the ordinary sense of the word, and that there is ample room for instruction in other services of the church. The Sunday-morning service is for instruction. The Sunday-evening service is for instruction. The Sunday-school is for instruction. The pastor's catechetical class is for instruction. The missionary concert is for instruction. The religious newspaper is for instruction. In fact, there are few departments of church life which have not this for their central idea. But the Christian Endeavor Society has always believed that the prayer-meeting was for another order of service, and that this other service is quite as necessary to the development of spiritual activities as the service of instruction.

"And so it happens that the whole idea of participation is changed. There is something for Thomas and Henry and Mary and Susan to do, as well as for their respective and respected fathers and grandfathers. There is an appropriate and modest part which the youngest believer in Christ can have in the weekly prayer-meeting as well as the pastor and the oldest saint. And, moreover, it is not only fitting for them to participate, but it is obligatory upon them to confess their Lord, if they would grow in His grace and knowledge."

The most encouraging, and to many people the most surprising, elements in the new prayer-meeting have been its permanence and its adaptability. Many were the predictions that it would soon lose its power, and fall flat and stale. Far from that, it has grown in importance, and has received the adherence of new multitudes every year. I am, of course, far from saying that every Christian Endeavor prayer-meeting is what it ought to be, that there are none that are dull and insipid and lacking in intellectual and spiritual vitality.

Weak leadership, indifference, and coldness on the part of pastor and church, and frivolous worldliness on the part of the young people will make havoc of any prayer-meeting. But that in spite of these difficulties and prejudices this type of meeting has persisted, and grown in strength, and obtained more and more recognition, is proof of its worth. The further fact that it has been so easily adapted to all classes and conditions of men is another great argument in its favor. It is not an exotic in China any more than in America. It is adapted to seamen as well as to landsmen. It finds its place in the rudest little societies of converted Hottentots and among the blackfellows of Australia as well as in the cultured congregations of Germany and Great Britain.

Religion an Inherent Necessity.

Most encouraging, too, is the light which these facts shed upon the undying power of the religion of Christ and the inherent necessity implanted within the young soul to be religious and to acknowledge his religion before others.

The spectacle of little Lord Randolph Churchill at Eton leading in prayer with his companions in their schoolboy prayer-meetings is only an illustration of the desire implanted in all children and youth to give some expression to their religious life. This desire is often latent, and it is sometimes smothered, when it shows itself, by injudicious parents or religious leaders; but it is there, and in kindlier soil and under genial skies the seed is sure to develop. That some seeds when scattered on the rock fail to germinate is no proof that there is not vitality in them. The fact that all other seeds of the same kind when planted rightly and nourished tenderly, do produce beautiful flowers and delicious fruit is a sign of the universal possibilities.

The Christian Endeavor prayer-meeting is the nursery where such seeds may be planted and cared for. It has some times been objected to as a "hothouse," an objection which has little force, for little that is forced and precocious is ever observed in these meetings; but, even if it were true, it might well be replied that a hothouse is far better than an ice-house for the growth of young plants, and that when well started in peculiarly favorable circumstances they may be transplanted with little fear of loss to the larger garden.

A Change of Emphasis.

It will be seen from what has already been said, as the author has tried to make plain more at length in another volume,* that the new idea which the Endeavor Society has introduced lies rather in a change of emphasis, which, however, makes all the difference in the world with the meeting. The moulding power of the meeting upon the life is due, not to the teaching which the young people received so much as to obedient conformity to Christ's word in confessing His name before men, and thus obeying one of His supreme commands. It must not be thought, however, from what has been said that the Christian Endeavor prayer-meeting consists in the repetition of stale and trite remarks, or stereotyped words about believing and trusting in Jesus, such as have sometimes brought the prayer-meeting of old into disrepute. Every Endeavor meeting has its topic, with many Scripture references and abundant helps. These topics furnish the greatest variety of theme, are selected by experts in the matter with much care, cover every variety of Christian experience, missions, good citizenship, temperance, and practical, every-day duties, and are as stimulating to the intellect as to the soul. Besides all this, in many societies (would that it were true in all!) the pastor is expected to take at least five minutes at the end of the meeting to "gather up its ends" and to enforce its most important truths.

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* "The Christian Endeavor Manual."

That these meetings are no jejune, parrot-like repetitions of outworn formulas, but furnish as good food for the mind as for the heart, is proved by the immense pains taken in these days to make the meeting increasingly useful to all. Hundreds of religious papers every week contain expositions of the Christian Endeavor topic; the best minds among ministers and laymen are called upon for contributions to the weekly theme. Ancient and modern literature is ransacked for illustrations of the truth under consideration. Helpful volumes are published every year, both on the Junior and on the Young People's topics, while pamphlets and booklets for those who lead and for those who participate, and suggestions for varying and improving the meeting, are numberless. The little book entitled "Prayer-Meeting Methods," by Amos R. Wells, is perhaps the most comprehensive collection of prayer-meeting plans ever printed, and those who study it and use it in the right way have no excuse for a poor prayer-meeting.

The Consecration-Meeting.

The consecration-meeting is another distinctive service of the Christian Endeavor Society, an idea which it introduced into the young people's meetings at the very beginning. It answers more purposes than one. It compels the young soul to look back upon the past, not with morbid introspection,—there is very little danger of that in these practical days,—but with thanksgiving or with confession according as he has improved or neglected his opportunities, and fulfilled or forgotten his vows.

But he inevitably looks forward, too, as well as backward; for it is the service of the new month, and the new old duties which are ever opening up before him, to which he would consecrate himself.

If there are a backward and a forward look, there must certainly be an upward look; for it is a "covenant-meeting" as well as a consecration-meeting, a meeting for the renewal of the vows to God, a meeting for the reception of new strength from Him. In fact, in some ways the name "covenant-meeting" is better than the name "consecration-meeting," as "covenant" is better than "pledge."

Again, the consecration-meeting serves as a reminder of the seriousness of the Christian profession. The very act of calling the roll of active members puts a new and solemn emphasis upon the fact sometimes forgotten in the rush and stress of busy life, that the Christian has been set apart for the service of God.

This meeting, too, furnishes the best opportunity for keeping the society active and single-hearted in its religious purpose. Those who are wilfully indifferent to their duties are soon detected by the monthly roll-call, and can either be won back to duty and religious service, or, if it needs must be, after kindly care, can be dropped from the society's rolls, and thus no longer remain an incubus upon its life.

The consecration-meeting sometimes loses its power because of the monotony and uniformity of the way in which it is conducted. But this is entirely unnecessary, for there are many ways of carrying it on, which will preserve its freshness and solemn power. Mr. Wells in his booklet* on the consecration-meeting describes no less than seventeen different ways in which the consecration-meeting may be conducted and all its essential features preserved. Here are the glowing words of this author in regard to the reasons for the consecration-meeting. They are worth the attention of all Endeavors.

Why do we hold the consecration-meeting?

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*"The Crowning Meeting," by Amos R. Wells.

"It is because we see that our initial consecration was only the beginning, to be unfolded through many hard but blessed years. We wish to testify our constant allegiance to it,—each one of us,—and hence the roll-call. We wish to tell each other how we have.been getting on in our lives of consecration, to ask advice, to give it and receive it; and so it is a testimony-meeting. Most of all, we wish to draw near to Him whose we are, into whom we are growing; and so it is a prayer-meeting, and, in the experience of many thousands, a pentecostal meeting.

"Magnify this blessed gathering, young soldiers of the cross. Enshrine it in your heart's best affections. Be true to it as you would be true to a diamond-mine, for in it lie wealth for you and joys you cannot imagine."

What is a Good Prayer-Meeting?

The scope of this volume does not allow the author to devote his pages to prayer-meeting methods or plans. These will be found elsewhere in large abundance, but his design is to show what a good young people's prayer-meeting may be, how possible it is, and by the history of the past, and by showing God's evident blessing upon the new prayer-meeting idea, to stimulate all to a larger use of its essential features. This chapter may well be concluded with some forceful definitions* of a good meeting, for a meeting practically defined in actual experience in this way will be sure to be helpful and joyous, and stimulating to mind and heart. It will open the eyes to spiritual things; it will unloose the tongue to tell of it; it will show the reality of the unseen; it will emphasize practical and present duties; it will nerve the will; it will purify the life; it will develop Christ-like qualities in every one who attends.

" WHAT IS A GOOD MEETING?

"It is a meeting in which you have had a part.
"It is a meeting in which Christ's presence has been felt.

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* "The Endeavorer's Daily Companion," Wells.

"It is a meeting for which the leader has made careful preparation.

"It is a meeting that moves briskly yet thoughtfully.

"It is a meeting with much prayer.

"It is a meeting with much praise.

"It is a meeting full of personal testimony.

"It is a meeting that emphasizes a few easily remembered thoughts.

"It is a meeting that gives you something to do during the following week.

"It is a meeting that takes one out of himself.

"It is a meeting that brings one nearer God."

CHAPTER XX.

THE SOCIETY'S PROGRAMME OF WORK.

WHEREIN IT IS SHOWN THAT THE CHRISTIAN ENDEAVOR SOCIETY IS A "DO-EVERYTHING SOCIETY," AND THAT THROUGH ITS COMMITTEES EVERYTHING THAT THE CHURCH NEEDS IN THE WAY OF PRACTICAL SERVICE CAN BE ACCOMPLISHED.

> " Christian Endeavor was not intended to be an institution, but an inspiration. It has served an end when it has caused service to begin. It does not aim at triumph, but at training. It prefers service in the slums to a seat in the synagogue. The greatest word among its members to-day is 'service,' and this is well. The spirit of the pledge — 'to do what He would like to have me do '— is active, as it should be. Unless there is action in Christian Endeavor there will be reaction. The co-operation of God is conditioned on the operation of men. The Spirit comes to those that go. The Master has help for him who stumbles in the path of duty, but none for him who does not start."
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> *Rev. John E. Pounds, D.D.,*
> *Indianapolis.*

IN one of Miss Frances E. Willard's brilliant addresses at an International Christian Endeavor Convention she defended the "do-everything" policy of the Woman's Christian Temperance Union, which had been criticised by some, by declaring that the liquor curse affected every department of life, and so the antidote must reach every department of life.

"In the white-ribbon army," she said, "we have seventy distinct lines of work, and one of our mottoes is the same that they had at the battle of the Boyne, 'Whenever you see a head, hit it!' That means that we have adopted the 'do-everything' policy, since the curse is everywhere."

Since the church of Christ touches every department of life, the Society of Christian Endeavor with even more force can claim to be a "do-everything" society, with this one limitation: it will do everything that it believes the Master and the church would have it do. Herein lie its flexibility and its strength. It adapts itself to all circumstances, because nothing that is of real worth in the uplift of humanity is foreign to it. It is interested in missions abroad and missions at home. It has a stake in the temperance issue, and wants to see good men elected and good laws enacted. It believes in relieving the destitution of the slums, and in visiting the widow and the fatherless in their affliction.

The "Do-Everything Society."

In looking through its far-sighted spectacles, however, it does not forget that many of its duties, and perhaps its chief duties, lie nearer home, though they may be but humble ones. It remembers that even the most sombre pulpit can be brightened by the freshness and beauty of God's own flowers. It remembers that the church services are improved by a harmonious volume of fresh young voices in song. It remembers that the pastor may have errands to do, and that the Endeavorers are the ones to do them. It remembers that its own meetings need constant care, forethought, and planning in order to make them of the utmost value to all. It does not forget that its young people have social instincts as well as devotional instincts, and that these, too, should be cultivated and directed aright. Above all, it remembers that the spiritual nature needs attention; that, though the flower will turn toward the sun when it gets a chance, it must be given the chance and not be grown in a cellar, and it will bloom the more beautifully if watered and trained and pruned by skilful and kindly hands.

So has come about the growth of the committee system in the Christian Endeavor Society. The necessity was there; the Society simply tried to meet it; and this it did by establishing as an integral and essential part of its work the committees, few or many, as any society may need them.

The Growth of the Committee System.

The first society in its earliest days had but three committees, the prayer-meeting committee, the social committee, and the lookout committee; and these all have persisted to the present day, and are found, it is altogether probable, in ninety-nine out of every one hundred societies. Their duties, too, are defined in the same way as at the beginning; but it was soon found that these committees were not enough, because, in the first place, there were other duties to be performed, and because, in the second place, there were more young people to be employed than could find a place upon these three committees.

Sunshine Committee in Turkey, Reading to a Blind Old Lady.

Missionary work was a feature of the first society from the beginning, and a missionary committee was naturally very soon added. The minister felt the necessity, too, of having some help from his young people in his pastoral duties, and a calling committee was next introduced, whose duty it should be to find out about young people who had lately come into the community, or who had no other church home, call on them in their homes or boarding-places, and try to induce them to come into the society, or at least into the congregation and Sunday-school.

The decoration of the pulpit from Sunday to Sunday and of the church on festival occasions had been left to those who would do it, and often they were overburdened in other directions. What was more natural than that the young people should undertake this task? and so a flower committee was formed.

The singing in the prayer-meetings of the church, as well as in the young people's meeting, could certainly be improved. Many of the young men and women had good voices, and they were sure to use them to better effect if massed together at the meetings. Besides, this duty gave them a real and important service to perform for the church; hence the genesis of the music committee. The Sunday-school might easily be enlarged and some of the superintendent's duties might be lightened, and therefore the Sunday-school committee was formed.

We need not go through the whole list, for the natural, almost inevitable nature of the whole committee system is hereby indicated.

Prejudices against Committees.

Yet it is strange what an inveterate prejudice existed against such committees in the early days on the part of some most excellent and eminent men. Mr. Moody's alleged remark was often quoted, though I have often doubted whether he ever really made it, that "the best committee is a committee of three with two absent." If by this statement, whether made by Mr. Moody or by anybody else, was meant that there must be a sense of personal responsibility, or else the committee was of no use, we must all heartily agree with it. But the very object of the committee system is to increase the sense of responsibility, to make each member of the society feel that he has something important for which he is individually responsible. Everything in a well-regulated society tends to this result—the election; the serious charge of the president or pastor to the committees to do their duty; the frequent meetings of the committees by themselves; the consultations of their different chairmen with the officers and pastors in the very important executive committee; the monthly written reports, which should always be presented, and afterwards placed on file for future reference—all these plans, which are the commonplace features of the Christian Endeavor committee system, stimulate and augment this very sense of personal individual responsibility for the performance of particular tasks.

It was for some reason felt by many in the early days that young people could not be expected to do such systematic and regular work, and that all their committees were merely so much red tape or foolish regalia that might be dismissed with a smile. This was illustrated in a visit the writer once made to Mr. Spurgeon's training-school in London. He had gone at the invitation of the great preacher, and at his request had told the students something of the work and methods of the Society of Christian Endeavor. After telling of its purpose and its principles, its prayer-meeting and its early conventions (for this was in the first decade of the movement), he began to enumerate the committees, "lookout and prayer-meeting and social." A smile spread over the faces of the theologues as he mentioned them; and, when he added "missionary and temperance and good literature," the smile became audible; and, when he still went on boldly, and described "the calling committee, and the music committee, and the flower committee," the laugh could no longer be restrained, and broke out into a guffaw. It seemed to be a highly amusing thing that young people should be expected to undertake these different forms of work, and that they could be thus organized for effective service. But that this is no joke has been proved ten thousand times in the years that have succeeded.

Literature for Committees.

Committees have been multiplied not for the sake of multiplying them, but because they were needed. Old committees have been strengthened, and new ways innumerable for performing their duties have been devised. A great crop of literature has sprung up around the committee idea, each committee having its own leaflet or booklet, some of which have been translated into scores of languages, while all the conventions, great and small, committee conferences, schools of methods, and practical institutes for making the committees more effective, are growing in importance and power.

But in this history we must concern ourselves more with underlying ideas and their results than with the details of plans and methods, and the committee idea is, as the very word signifies, that something has been *committed* to the members to do.

In that highly amusing and instructive story * in which Jonathan Hayseeds, C. E., figures so largely this idea is happily brought out, and it dawned upon Jonathan, as it has upon many an Endeavorer in real life, that, when he was elected upon a committee, something was really committed to him, and something that he must use his utmost endeavors to do.

This system of committees, too, helps to preserve the proper balance of prayer and work, inner devotion and outward service. The success and growth of the Society are accounted for largely by the *balance* it preserves, by its proportions and symmetry. "It is a prayer-meeting society, but not only a prayer-meeting society. It is a society for Christian service, but not only for Christian service. It unites prayer and work. It combines frequent confession of Christ with constant service for Christ. By these two wings it has risen to constantly new heights of consecration and endeavor, and on these wings it has flown around the world. Clip either one of them, and the efficiency of the Society will be impaired; its ability to rise above the performance of humdrum duties will be destroyed, and its future be made very problematical.

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* "Endeavor Doin's Down to the Corners," by J. F. Cowan.

The Proper Balance.

"On the other hand, a society that remembers its double purpose, that observes a just proportion between its prayer-meetings and its committee work will not fail to become a constantly increasing power for good. If any society is lagging or sagging, if its members seem to have lost their first love and their early efficiency, it is quite in order to ask whether one of the wings has not been clipped; whether it has not become a mere prayer-meeting on the one hand, or a mere list of lifeless committees, without the spirit which the prayer-meeting inspires, on the other." *

Another very important result of the work of the committees is that it provides a place for the obscure, the diffident, and the youngest of all Endeavorers. Every well-regulated society finds a place for every one of its members upon some one of the committees. There is no other way of developing the latent possibilities of the inconspicuous. The younger and the more bashful in a large society will inevitably hide themselves behind the older and more experienced members. The very object of the whole organization is thus defeated unless some provision is made for securing a share of responsibility, for those who will not seek it for themselves. "To every man his work" is the motto of the Christian Endeavor committee, and there ought

Rev. Enrique de Tienda,
Late President of the United Society of Christian Endeavor in Spain.

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* Clark, "The Christian Endeavor Manual."

to be ingenuity enough in every society to find some task suitable to the very youngest and least experienced. Much, of course, depends upon the chairmen of the different committees, but with reasonable resourcefulness and devotion on their part and on the part of the society at large no one need be left out of this most blessed of all privileges, the privilege of individual service for Christ and the church.

This is further accomplished in some churches, and very wisely, by bringing together the youngest members in some more general committee, and putting them under the care of one of the most experienced Endeavorers. Thus the boys on entering the society, especially if they are quite young, or have just graduated from the Juniors, may be put upon the "lend-a-hand committee," and the girls in like manner upon the "whatsoever committee." As the names indicate, *whatsoever* is needed, they are expected to do, and to *lend a hand* wherever it is wanted. Thus, in preparing the vestry for the social meeting, taking the chairs out of their stiff rows and putting them in social proximity, mending the hymn-books, sending out church papers and notices, doing any of the numberless errands or little tasks that are always arising in church life, these youngest members can be utilized, given something that is really important to do, and, above all, trained to a sense of their individual responsibility, and fitted for larger duties that may devolve upon them.

Practical Service.

Enough has been said, perhaps, to show that the committees of the Christian Endeavor society open it on every side to practical service. It stands foursquare toward all possible duties that can devolve upon the young Christian. Its doors open hospitably out as well as in, and it tells all its members to show their faith by their works. Not only does it give this general exhortation, which would often be utterly meaningless to the unresourceful young person, but it tells him just how and when and where to work.

It does not leave him to his own unguided impulses, which would probably lead him nowhere; but it shows him practical duties exactly suited to his capacities; it makes the society infinitely varied, and it prevents it from falling into ruts or from becoming stereotyped. A committee needed in one society is not needed by its next-door neighbor; a committee that has done a good work this year, perhaps, can be replaced by one that will do better work next year, and in the executive committee provision is made for keeping all up to the highest point of efficiency, if only the plans and methods which have been proved and tried and published are used.

In a word, the committees and all that they stand for constitute a practical programme of the Christian Endeavor movement. In an enthusiastic article summing up the results of the World's Convention in London in 1900, *The Christian World,* one of the most influential papers in Great Britain, thus speaks of this practical programme:

> "From the Continent and from Australia, from America's farthest West, from Africa and from India, the glad multitudes have come together to praise and to pray, to devise schemes for the world's betterment, to draw up the Christian programme for the twentieth century. It is a marvellous spectacle. Even the newspapers are captured, and confess that this is a big thing. Religion is booming in London to-day. . . . The Christian Endeavor movement is the embodiment of the practical view of religion. It has all the courage of its youth. It has a social programme which is a menace to vice of every kind. It has a business and political programme which aims at clean-handedness, fair play, and pure ideals in both departments. It wants war against war, and brotherly love in all international dealings. It may not get all it wants all at once, but its enthusiasm is good to see and good to feel. One realizes that new blood is running in the old world's veins, and that its pulse beats healthily. The Endeavorer's dream of to-day will be the established fact of to-morrow, its castles in the air solidly planted in granite on the ground."

CHAPTER XXI.

THE SOCIETY AND ITS RELATIONS.

IN WHICH IT IS SHOWN THAT THE SOCIETY IS A LOYAL MEMBER OF THE CHURCH FAMILY, FAITHFUL TO ITS OWN LOCAL CHURCH AND DENOMINATION AND ALWAYS ON AFFECTIONATE TERMS WITH ITS SISTER THE SUNDAY-SCHOOL AND ITS KINDRED IN THE CHURCH AND OUT.

> " Twice two in spiritual arithmetic are more than plus two. According to the promise, if one can chase a thousand, two can put not two thousand, but ten thousand to flight. Twice two are ten. The Sunday-school multiplied by Christian Endeavor is a great deal more than the Sunday-school plus Christian Endeavor. Added, they are four colors; multiplied, they are a cathedral window." *Rev. F. N. Peloubet.*
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> " The church is the tree, and the Christian Endeavor Society is only one of its branches. There are not two trees."
> *Rev. Ernest Bourner Allen.*

THE relationships of the Christian Endeavor Society have never been in doubt. It was not a foundling left upon a door-step, but was legitimately born into the church family, though, to be sure, in a somewhat obscure and inconspicuous church family, nor has it ever wavered in its allegiance to its mother, or failed in generous affection for its brothers and sisters.

From the very beginning it has maintained that it was in the church and of the church and for the church. Its motto,* "For Christ and the Church," proposed at one of the very earliest conventions, has been the theme for innumerable addresses, the subject of many a poem, and the inspiring idea in thousands of conventions. The writer has seen it in scores of languages, on topic-cards and programmes, in letters of flowers and greenery on church walls, and often indelibly wrought into the beautiful stained-glass windows presented by the society to the church.

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* Rev. N. F. Nickerson of Erie, Mich., writes that this motto was quoted by the author at the first Saratoga convention (1886) as having been seen by him on a Christian Endeavor banner, and that he (Mr. N.) proposed its adoption. It

When the church is considered as a family instead of simply as the mother of the family, the idea has been confused in many minds, and the word "relation" is not always properly applied. As the author has before written, " 'The relation of the Society to the church' has been discussed innumerable times, sometimes by hostile critics, sometimes by friendly advocates of the Society; and it has been too often assumed, without argument and without justification, that it is something apart from and one side of the church. It is a 'relation, a poor relation, a young relation, a relation that needs to be rebuffed, or a relation that needs a little patronizing approval. But until we find out what relation the child is to the family, until we can properly speak of the relation of the finger to the hand, we cannot with exactness talk about the relation of the Society to the church.

What is the Church?

"What, pray, is the church? Is it a certain number of the older members? Is it the congregation that gathers to hear the pastor's Sunday-morning sermon or to engage in the evening service? Is it the midweek prayer-meeting?

"Yes, it is all these and more. The church is the local body of Christ's followers who worship Sunday morning and Sunday evening. The church is the people at prayer in the midweek service. The Sunday-school is the church giving

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was not formally adopted, but gradually became the accepted motto of the Society. At the top of the first convention programme of the New York State Union appeared the motto, "For Christ and the Church."

and receiving instruction. The sewing-circle, if composed of godly women, is the church working for the poor. The missionary society is the church praying for and giving for the advancement and extension of the kingdom of God.

"The Christian Endeavor Society is the church training and being trained for practical service in the Kingdom.*

The child in the family is the exact analogy of the young people's society in the church, and for the most part the Christian Endeavor Society has been a loving child and most affectionately treated. To be sure, it has sometimes shared the disadvantages and received the rebukes that most steady and conscientious children who always stay at home receive. There is a glamour about the prodigal and his return, which is more apt to invest him with the best robe and the ring than the steady elder brother; but that is no reason why the elder brother should be singled out for special reproaches. It has sometimes been a little trying to Endeavorers to be scolded roundly for not attending the Sunday-evening service and the midweek prayer-meeting when other young people of the congregation and members of the church, who have practically the same obligation, were allowed to go scott-free from all reproach, and when no word of exhortation was given to the older members and office-bearers of the church for the same dereliction.

Some Unreasonable Expectations.

The reason is very plain; the Endeavorers have set up for themselves a high and definite standard of loyalty; they have promised to attend the regular church services unless excused by conscience upon a direct appeal to their Master. They are judged by this standard as they ought to be, but, after all, it is really no higher than that contained in the covenant of every church-member, though it is more definite and specific. Sometimes the elders give altogether too little thought to the qualifying clause of the covenant pledge, which would otherwise be entirely unreasonable, that these duties will be performed and these services attended unless the member is prevented by an excuse which he can give to the Master.

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* "World-Wide Endeavor."

Now and then, no doubt, this excuse is stretched to cover reasons which the conscience ought not to allow; but it is a vast advance step to make such matters a question of conscience at all, not to leave them to haphazard of weather and inclination, not to make duty the football of circumstances, but to feel, as every Christian Endeavorer must: "The presumption is in favor of this duty, it shall be my habitual practice to perform it. I will not ask why I *should* do it, but rather why I should *not* do it." Many weak and frivolous excuses will fall before this test; only the better reasons are likely to stand it.

Actual Tests.

But, even when tested by practical experience and statistics, the showing is entirely favorable for the active members of the Endeavor Society throughout the world. On two separate occasions statistics have been gathered from far and near; ministers of all denominations, to the number of several thousand, have been asked in regard to the attendance of the active members upon the Sunday-evening and midweek services of the church. Their replies have been tabulated, and have been found on each occasion to indicate that almost twice as many members of the Christian Endeavor society attended these services as of all the members of the church.

Seventy-six per cent and fifty-seven per cent were the average of these counts for the attendance of the Endeavorers respectively at the Sunday-evening and the midweek services of the church. Forty-six per cent and twenty-eight per cent were the averages for all the church-members, old and young, for these same services. If the question had been asked how large a percentage of the older members of the church aside from the Christian Endeavorers attend these services, the percentage would have been reduced to a pitiably small one in many churches. It is necessary only to add that these figures have been obtained almost entirely from pastors and churches that were not known by the author, and that the averages were made up by compilers who had no thought of "making out a case," and who could not have done so from the data furnished if they had desired.

More recently Professor Wells has received answers to a long series of questions from more than 1,800 pastors of every denomination, and the almost universal testimony of these pastors is that their Endeavorers are loyal to the backbone.

If the local church is the mother of the Society, the denomination has sometimes proved to be the stepmother, and not always a very kindly one. The first serious objections to the Christian Endeavor movement came from denominational headquarters, and the only determined effort to injure it or supplant it has come from the same sources.

Denominational Objections.

It was thought in the early days that in some way interdenominational fellowship must weaken denominational loyalty, that the young Christians of many denominations could not learn to know and love one another better without learning at the same time to know and love their own denomination less. The publishing-house and the denominational paper sometimes figured largely in this opposition to the interdenominational movement, and at first every new publication of the United Society and every issue of *The Golden Rule* were looked upon with suspicion and distrust by some.

But now, happily, this is very largely changed, except in one or two instances. The denominations at large, as well as the local churches, have come to perceive that the Christian Endeavor Society is a genuine and loyal helper of all their enterprises, as proud of the history of the past, as faithful to the work of the present, as any purely denominational society can be.

In fact, a number of sects that twenty years ago resolved to have a purely denominational society of their own have heartily and unreservedly come into the Christian Endeavor movement. The Advocates of Christian Fidelity in the Free Baptist churches, for instance, have almost all become Christian Endeavor societies. Many of the smaller denominations have accepted bodily the interdenominational name for their young people, while a number of the larger ones, like the Presbyterians, Disciples of Christ, and Congregationalists, have practically never had any other organization. Still others have added the Christian Endeavor name to their denominational name, like the Keystone Leagues of Christian Endeavor of the United Evangelical churches, and the Epworth Leagues of Christian Endeavor of Canada.

Denominational Recognition.

During the last few years the denominational recognition* of the movement has been particularly gratifying. It is supposed by many people in the United States that the Christian Endeavor movement is represented but very little if at all in the Methodist Church, whereas, take it the world over, that is one of the leading Christian Endeavor denominations. The Australasian Methodist Church, constituted by the happy union of the six different denominations that followed Wesley's teachings, at their last conference adopted Christian Endeavor as a necessary and useful part of their church machinery. It is expected that a Christian Endeavor society will be formed in every Australian Methodist church, and the consecration-meeting is adopted as the class-meeting for the young people.

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*The (Dutch) Reformed Church of America was doubtless the first one to give official recognition to the Christian Endeavor Society. Many others have since followed this example, including the Disciples of Christ, Cumberland Presbyterians, Friends, Primitive Methodists, Methodist Protestant, African Methodist Episcopal, and Zion churches, and many others in Great Britain and Australia as well as America.

The questions asked at the Quarterly Conferences and at the General Conference relate among other things to the establishment and welfare of the Christian Endeavor Society, which is taken for granted as much as the Sunday-school.

In the official resolutions at a late meeting of the Primitive Methodist Church of Great Britain we read that "the Conference learns with much satisfaction of the continued growth of Christian Endeavor. The Conference rejoices to learn that the increase has spread over the whole connection, and thus reveals that the work among the young people is in a healthy and progressive condition." In this denomination alone in Great Britain are more than three thousand societies and more than one hundred thousand members.

The Methodist New Connection Conference has recently spoken in the same way, saying: "This Conference heartily recognizes the large benefit secured to our young people and the churches of the denomination through the Christian Endeavor movement, and, after more than ten years' connectional oversight and direction, affirms most cordially that in this spiritual agency there are untold opportunities of fellowship, church loyalty, and Christian activity. It moreover rejoices in the bond of sympathy in service which binds our young people to those of other churches, and views with deep pleasure the unity of this movement, not only in this country, but also on the continent of Europe, in our colonies, in the mission fields, and throughout the world."

One of the most remarkable testimonies of this sort from a Methodist source was recently written by the secretary of the Methodist Church of Australia in New Zealand.

"About fifteen years ago our work among the young people was in a very unsatisfactory condition. While we had our system of class-meetings, including young people's classes, these were very poorly availed of, and the question of how to nourish the young life of the church presented a very serious problem.

Since the establishment of Christian Endeavor societies among us there has been little short of a revolution. Work among and by the young people is to-day one of the leading features of our church life. There was never such a large proportion of young people in our congregations and in our church-membership as we have to-day. The church courts have recognized the value and importance of the Christian Endeavor societies by adopting a rule declaring that all active members who so desire shall be recognized as church-members, subject, of course, to their observance of the usual conditions of church-membership."

The Methodist Episcopal Christian Endeavor Society of Barcelona, Spain.

The Endeavorers' Response. The Endeavorers have responded most heartily to the confidence and affection thus expressed by their denominational superiors, and as a natural result the Methodist Church of Australia is a leading factor in this interdenominational movement, through it influencing all the other churches for good.

In many denominations, like the Reformed, the Disciples of Christ, the Cumberland Presbyterians, and the Congregationalists, the Endeavorers have built churches, in some cases a goodly number of them, and thus have strengthened the denominational forces.

Among the Presbyterians eighty foreign missionaries have been supported wholly or in part in a single year by the Endeavorers of the denomination.

The English Baptist Endeavorers have raised twenty-five thousand dollars for the steamer "Endeavor," which plies the Congo.

The Primitive Methodist Endeavorers of Great Britain are building a missionary training-school in Western Africa.

Thus we might go on through the list if it were necessary, to show how the Endeavor Society has responded to the increasing confidence of the denominational leaders.

The Sunday-Evening Service.

Oftentimes the society, especially in rural communities, has laid upon it the responsibility for the Sunday-evening service, a responsibility which helps it quite as much as it helps the service, which, indeed, has often been revivified in this way. In fact, Dr. Charles M. Sheldon, the noted author, who among his personal friends is quite as much honored for his pastoral insight and his practical philanthropy as for his literary skill, advocates most strongly the making of the Sunday-evening service a distinctively Christian Endeavor service, with a brief address from the pastor at the end, after participation by all the members. Much time is often taken, too, for social intercourse and for evangelistic effort, and Dr. Sheldon declares this to be the most fruitful service of the week in building up the church, and recommends it heartily to his brother pastors.

Often in the interregnum between pastors the Christian

Endeavor society has stood in the breach, and has proved especially useful in holding the church together and binding the young people to it more heartily. Hundreds of practical instances like the following have come to the knowledge of the writer during the last five and twenty years.

"Some years ago," writes a pastor in New York State, "I was invited to supply for a Sunday the pulpit of a church which was suffering from 'internal dissensions.' I learned afterward that the Sunday previous to my visit a business-meeting had been called to consider the question of closing the church doors.

"A determined band of young people said, 'These doors must not be closed.' The vote, when taken, resulted in a majority of one for the open door. The Christian Endeavor society had funds in their treasury, and said, 'We will pay the expenses of a supply for the pulpit as long as our money lasts.'

"I was asked to come the second Sunday, and another, and another, until seven weeks had passed. By that time the disturbing element had passed away; old feuds were forgotten in new activities; and I was asked to accept the permanent pastorate of the church by a unanimous vote.

"The church to-day is in the care of another and a better pastor, has made many material improvements in its church property, and is a vigorous and telling power for good in the community. It is my opinion that the Christian Endeavor society saved it."

The Sisters of the Society.

The sisters of the society are the other organizations in the same church, and to all these the Endeavor society owes and, I believe, has given love and service. The older sisters, like the women's societies, the Dorcas societies, and the Maternal Association, have never been inclined to "boss" this younger sister, but have very often given and received genuine help. Indeed, the Mothers' Association is often a kind of foster-mother to the Junior Endeavor society, and sometimes even takes its name, and becomes a Mothers' Endeavor society, the Juniors giving the mothers an opportunity such as they have never had before to pray for and with the boys and girls, and to work among them.

But especially for the Sunday-school sister has Christian Endeavor, as was natural, shown the most affection. The Sunday-school was nearer its own age, though, paradoxical as it may sound, born almost exactly a hundred years earlier; but its primary purpose was to *instruct* the boys and girls, as a primary purpose of the Endeavor society is to *train* them. Most cordial have always been the relations of these "twin sisters" in the church family. The vast majority of Endeavorers, ninety-five out of one hundred probably, are Sunday-school teachers or scholars. The interests of one organization are the interests of the other, and yet neither has tried to usurp the duties of the other. One puts emphasis upon instruction, the other upon training; and, though these two features are joined closely together and sometimes dovetail into one another, the duties and limits of each are easily understood.

In a hundred ways the Endeavor society can be helpful to the Sunday-school, and many of the societies have Sunday-school committees especially for the purpose of enlarging and improving the school and aiding the superintendent and teachers in any possible way, while the Sunday-school is, and naturally always will be, a great recruiting-ground of the society.

The Prosperity of the Sunday-School.

It is a notable and easily authenticated fact that the years of greatest activity of the Sunday-school movement have coincided with the later and most prosperous years of the Christian Endeavor Society. One seems to have stimulated the other. In America, at least, the Sunday-school conventions were never so large and influential as to-day, and in many lines the Sunday-school movement seems to have taken on new life and vigor.

The Y. M. C. A. and the Y. P. S. C. E.

If the Sunday-school is the sister of the young people's society, the Young Men's Christian Association is a brother of kindred purpose, though of different method; and between these two most friendly relations have always existed. In various ways they have been able to help each other, and receptions given by the Association to the Endeavor society have often been returned when the society has opened its doors to the Association. In fact, in many cities the leaders in the one are also enthusiastic leaders in the other organization. The highest officer in the American Associations recently said to the writer that what was true of the Sunday-school was also true of the Association; its most prosperous quarter-century has been the last; its best decade has been the last, and he added that, if anything was needed to prove the mutually helpful relations of one organization to the other, that was sufficient.

Most Association men desire that all local church societies, especially those composed of both sexes, should become Christian Endeavor societies, while to the Association should be left the general field outside of local church affiliations, in other words, that the Association should stand *in loco parentis* to the unchurched young men, having for their leaders, of course, church-members, and always working in fullest sympathy and co-operation with the church. This is the field the Association already occupies in America and Great Britain, and it is hoped that this will soon be true on the continent of Europe.

For strictly denominational societies Christian Endeavorers have only good will and fraternal feeling, while indulging in the earnest hope that one of these days they will all see their way, as most already have, to come into closer fellowship with the world's interdenominational young people's movement.

The Christian Endeavor Society also has cousins and aunts and remote relations among the many organizations for women and men that are seeking to lift up humanity, relieve suffering, and bless the world. To these all the Endeavor societies acknowledge their indebtedness, and rejoice in their relationship. To them all Christian Endeavor says, "God-speed," and, wherever their allies are fighting the one great battle, Endeavorers re-echo Miss Willard's eloquent words with which she closed an address at a Christian Endeavor convention:

> "General Phil Sheridan in the great crisis of one of his battles saw that the enemy wavered; he saw that his hour had come, and in his dashing fashion he cried out, 'Let everything go in—artillery, engineers, bands of music, cavalry, infantry, everybody.' Your Christian Endeavor sends out the same cry. I thank God that you send it. Flying cavalry of youth, go in; let the artillery of argument go in; let the women and children go in; and out from the climax of the battle, by Christ's dear grace, shall come a protected home and a redeemed republic, which Christ shall rule in custom and law."

CHAPTER XXII.

BACK CURRENTS AND EDDIES.

THE OBJECTORS AND OBJECTIONS TO THE CHRISTIAN ENDEAVOR SOCIETY ARE TREATED IN THIS CHAPTER, AND IT IS SHOWN THAT IT IS GOOD FOR A MOVEMENT TO BEAR THE YOKE OF CRITICISM IN ITS YOUTH.

> "Every new and successful organization must pass through three stages of development, the 'pooh-pooh stage,' when many people sneer at it, the 'bow-wow stage,' when many growl at it, and the 'hear, hear stage,' when most applaud it. Christian Endeavor has already passed through the first two of these stages, and in most lands has now reached the third."
>
> *Rev. Joseph Brown Morgan.*

EVERY great river, especially if it flows with a swift, impetuous current, has here and there a back-set or an eddy, where for a little space the current seems to be flowing in the opposite direction. A stick of wood thrown into the stream above Niagara Falls, when it reaches the bottom, whirls around and around, as if uncertain which way to go, until, taken up by the resistless force of the current, it is at last borne on and down to the smoother reaches of the great river. So with the Christian Endeavor stream; it has had its back currents and its local eddies, which for a time have caused its friends to grieve and its few opponents to say, "I told you so!"

It may have seemed from preceding chapters that there had never been a break in its prosperity, or an unkindly critic to disturb the serenity of its work. But in this history, since it aims to be a chronicle of the first twenty-five years of the movement, and not a panegyric, it must be recorded that the Christian Endeavor river did not always flow through flower-decked meadows and under unclouded skies.

The Disease of Megalomania.

The societies themselves, of course, were not always free from blame for their difficulties. They were largely made up of young people, and of imperfect young people, young people, to be sure, whose intentions were almost uniformly good, but whose judgment was not mature, and who needed kindly and patient oversight. In some societies was found the young man more rarely the young woman, afflicted with the uncomfortable disease megalomania, more popularly and vulgarly known as "the big head." It was impossible to teach these youths anything from the experience of the past, as has been said. "They insisted sometimes upon forming their societies without a pledge, without a consecration-meeting, and without a lookout committee, and would blandly inform those who had long experience in the work that such rules and regulations, though they might be well enough for some, seemed to them childish, and 'could not be adopted by our young people.'"

However, these diseases, natural to childhood, were comparatively rare, and caused but very few deaths. The fundamental ideas of the Society, especially the deeply imbedded principle of loyalty to the local church, and the rules providing for the oversight and veto power of the church and pastor in all important matters, reduced to the minimum all these natural difficulties inherent in the young people's organization.

They could not, however, forefend the attacks of the more or less well-informed critics, who felt it their duty to guard the Society against the curse pronounced upon those of whom all men speak well. Some of the leaders of the movement who are not famous for rhinoceros hides have winced cruelly under these attacks, which it often has not been possible to meet without seeming over-sensitive or unduly anxious to "steady the ark."

Very early in the history of the Society the critics began to sharpen their knives, some of them thinking to make an easy end of "the young upstart," as he was once politely called. A year after the formation of the first society, under date of February 12, 1882, the writer finds in his diary the following record. "Meeting of the Cumberland Association of ministers in Williston Church. I give some account of our young people's society. All approve of it except Mr. —. He does not believe in 'hot-house green peas,' and is very bitter toward the society."

" Hot House Green Peas."

One of the most dignified and most forcibly put of these early criticisms, by an influential paper, is here quoted to show the best case that could be made out in those earliest days against the Society and its work.

"Christian nurture is as old as the church. It has been a need; it is a need; and it will be a need. We want it; we must have it, we die daily without it, but how are we to get it? We are afraid of the society plan. That is the standing American way of doing things—to get up a society and have grand co-operative action; but this is a case where one may be better than many and co-operation not so good as operation. Fill the country with societies, and nothing would be done until individuals began to do their individual duty. Why not begin in this way? A great society will not create opportunities. Good sense, a pair of open eyes, and a faithful heart make the best society of Christian Endeavor in the world. Get your little world around you, and begin operations at once. Have your circle, your meetings, your little societies.

"The society for carrying on so simple a duty is pretty sure to be all society, and very little Christian nurture. As far as association is needed, the church is all that is required. What is the church good for if not to guide and support Christian nurture and to call out Christian endeavor? It furnishes every required opportunity, and the use of its agencies will not require a multiplication of agencies, nor an increase of machinery.

"If organization is required, there is every chance in the world to organize through the church. . . . Young people should not be crowded too far, nor into a kind of mature work they are not fit to do; to exhort and preach when their minds are callow and their judgments unformed. . . . The sum of it is, we want the Christian nurture and the Christian endeavor, but we want them writ small, and not in capitals. We do not object to societies, but we are afraid of the Society of Christian Endeavor."

An Unconscious Fallacy.

It is needless to point out that the writer of this article entirely overlooked the fact that the very object of the Society was to help individuals to do their duty, and to give individuals a definite duty to perform which they would never find for themselves. This history would never have been written, and the Society would never have found its way outside of its original church home, had not this been the design and practical outcome of the Christian Endeavor movement. An old unconscious fallacy also underlies this whole article, the fallacy that the church is something less or other than the sum of its activities, and that something besides the church is calling out Christian Endeavor through the Christian Endeavor Society.

The article quoted above of course would not be written to-day, and it is interesting to note that the journal publishing it is now, and has been for many years, one of the stanchest friends and advocates of the movement. Other editors and pastors, however, agreed with the writer quoted and tried in every way to "write small" the word "endeavor" and the society which bore its name. But it is again interesting to note that in the great majority of cases these pastors to-day take no such attitude, and many of them have since helped in a multitude of ways to advance the movement.

Other critical articles of the early days need no comment, and are quoted only as curiosities of literature. One writer is so incensed against the movement that he will not when he can help it even sully his paper with its name. "It is such an awkward, meaningless term," he says, "that henceforward it will be referred to as 'this society.'" Here are two choice specimens from different papers, one published in West Virginia, and the other in Connecticut.

A "Modern Heresy."

"Among the many heresies of modern things we have selected the Young People's Society of Christian Endeavor, and will try to measure it by the Word of God. It is a society that boasts of its membership running up into hundreds of thousands. They claim that its growth has been 'phenomenal.' But I never heard of them trying to show that it is scriptural.

" 'Numbers are no mark,
That we shall right be found.
Eight souls were saved in Noah's ark,
While many millions drowned.'

"If that society exists by the authority of Jesus Christ, certainly some of their members would be able to show chapter and verse."

Here is the contribution from Connecticut:—

"You-Pretty-Sweet-Child-Elymas. What and who are you, anyway, if not an old bird in new feathers? You are a success spectacular! You are the tail that wags the dog! You capture and swallow at one gullup the whole city-full, pulpit and pew! You have come to stay! So comes leprosy when it finds its affinity!! You have found a fat carcass!! You are covered with the dust, rust, and moth of ages!! You are simply an old bird in new feathers!! You are a bowing wall, etc.! You are a favorite of the world!"

Another writer in the early days inveighed bitterly against the author of this history because, as he says, "Dr. Clark has prepared a new Bible for Endeavorers." He says, "This Bible with notes by the man specimens of whose writings have been shown in these articles is now an established fact. The writer has not seen this Bible; perhaps it is just as well, or the editor might have to furnish space for another letter."

A Curious Objection.

The fact of the matter was, that *The Golden Rule,* of which the author was the editor, offered as a premium at one time the well-known "International Bible," a famous teachers' Bible with notes by eminent scholars. The editor had not written a line of these notes, and, much to his regret, could not lay the slightest claim to them. But this critic, "who prefers to remain unknown," and who had "not seen this Bible" of which he writes, allows no little matter of that sort to interfere with his sarcasm, but goes on to say,

> "Perhaps the International Bible, *with notes by the editor of The Golden Rule,* will explain to those who accept it as their standard that our Lord did not mean what He said when He gave this advice to His followers, 'But thou, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and streets, that they may have glory of men. Verily, I say unto thee, they have their reward. But thou, when thou doest thine alms, let not thy left hand know what thy right hand doeth.' Or possibly it will be said by many followers of this new faith that, humility, and a hiding of self, was suited to the times before these, but that now each one should keep himself or herself prominently in view, lest any good deed or meritorious act go, by any chance, unnoticed."

"A Wolf in Sheep's Clothing."

One of the commonest charges in the early days was that this innocent child of the church was none other than "a ravening wolf in sheep's clothing," a subtle deceiver, working especially in the interests of the Cogregational denomination. Some natural glorification of Congregationalism at a distinctly Congregational rally, where members of no other denomination were present, was used as a basis of such vehement denunciation in some other denominational papers. This charge had its ludicrous side to some of the Christian Endeavor leaders who were suffering just at that time from attacks of some Congregationalists and the lofty indifference and total ignoring of others.

In parts of the country, however, where the Society was found chiefly in Presbyterian churches, it was considered as one of the wiles of the devil to lead all young Methodists into the Presbyterian fold, while in another part of the world, where the Methodists predominated I have heard the society objected to as "altogether too Methodistic."

Theological seminaries have frequently been among the last to recognize any good thing in the Society, or even to be aware of its existence. Some of them, apparently, to this day, have never heard of it. By some professors it has been soundly rated in their lectures or else damned with exceedingly faint praise.

There are, however, not a few exceptions to this rule, in fact so many exceptions that perhaps they would form the rule rather than the exception. For among the earliest and most earnest friends of the movement have been such eminent theologians as President George B. Stewart of Auburn Seminary; President Beach of Bangor; President Barrows of Oberlin Seminary and Oberlin College; Professor, now President, King of the same institution; President Wood of Newton Seminary; President Charles Cuthbert Hall of Union Seminary, New York; and many others who might be mentioned. The late lamented President Harper, when a professor in the Yale Divinity School, was a trustee of the United Society, and frequently spoke at its conventions.

At the invitation of President Stewart the author prepared a course of lectures on Christian Nurture, with special reference to the Christian Endeavor Society, which he delivered first at Auburn, and afterwards at many other seminaries of different denominations,* and wishes to acknowledge the cordial way in which he was received by professors and students alike.

Denominational Opposition.

Denominational opposition, as has before been said, was the most serious of all, because it was organized opposition, and because the Society was often deliberately supplanted by others with almost exactly the same principles and methods, but with different names and without the fellowship. The reasons for this opposition are sufficiently obvious, and need not be dwelt upon.

The hardest thing to bear, perhaps, in these criticisms was the total misunderstanding of underlying principles, or the entire ignorance of the history of the Society, which sometimes led speakers on important occasions to travesty the truth about the Society. Thus at an important international meeting of Christians the speakers pleaded for "heroic service" and "practical methods," criticising the young people of the day for "lack of stamina" and zeal, and utterly ignoring the fact that the Society had for its purpose heroic service for the church and the practical philanthropies which the critics pleaded for. The very things that they asked to have done were being done in ten thousand churches, and they had never taken the pains to find out about it. One great purpose of the Society that they criticised for not enduring hardness was to teach its members to endure hardness as good soldiers.

Other objections blew from exactly the opposite point of the compass. The Society was "too serious," "too strenuous," it "was not fitted for boys and girls," it did "not provide for their amusement," it made "too much of the prayer-meeting." Such writers quietly scoffed at the "Quiet Hour" and all such features. It was claimed that the "four M's," Moody, Murray, Meyer, and Morgan, were the patron saints of the Society, and something "more practical and rational" was pleaded for. The writers evidently forgot that the most practical men in the church of recent years were these same four M's, who by their books and their schools, their practical service for the Kingdom in the church and in politics, by their splendid organizing ability, as well as by their deep devotion, have probably done more than any other four men in the recent history of the church. If the society wanted any patron saints, it could not choose more wisely than to take the "four M's."

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* Among them, Oberlin, Chicago, McCormick, Rochester, Union, Andover, Bangor, Newton, and Gettysburg Seminaries.

The 'Four M's."

But the objection implied in the criticism was altogether beside the mark, for it will be seen on other pages that tasks and duties level with the comprehension of the youngest children in the society are provided, and their innocent amusement is not neglected nor their social natures stunted. The very things that it is criticised for not doing it is trying in twice ten thousand places patiently and persistently to accomplish.

The very success of the Society has inspired some of its critics with their chief argument. The rapidity of its growth, the enormous size of its conventions, have come in for their share of animadversion. It has over and over again been plainly proved that the societies that sprung up so rapidly must die down as quickly, and the mushroom has been a favorite simile in the mouths of some. But there are other comparisons which are more illuminating than that of the mushroom. A revolution in public sentiment seems to be born in a day; but it is really the result of many causes, and perhaps has come only after centuries of preparation. The French Revolution gathered force in a week, but silent preparation for it was made throughout the century. The Christian Endeavor movement seems to have been born in a day; it was really the result of a century of care and thought and prayer for the young. The Rhone starts from Geneva with tremendous force and volume, but it is because it has Lake Leman behind it.

These criticisms and many others which might be mentioned never really harmed the Christian Endeavor movement. A tree once fairly planted is rarely destroyed by adverse winds. It may be bent and twisted in its youth, but it grows sturdier and stronger because of these very winds that threaten its destruction. It is good for a society to bear the yoke of criticism in its youth. Destructive criticism is soon forgotten, constructive criticism helps it to mend its ways, to strengthen its weak points, and to avoid dangerous pitfalls. The Society of Christian Endeavor will always welcome friendly and upbuilding criticism, and has reason, at the end of its twenty-fifth year, to be grateful even to its disguised friends, the unfriendly critics.

"There is no storm hath power to blast
The tree God plants:
No thunderbolt, no beating rain,
Nor lightning flash, nor hurricane—
When they are spent, it doth remain;
The tree God knows
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows."

CHAPTER XXIII.

TOUCHES OF COLOR.

BADGES AND BANNERS, BRIGHTNESS AND BLOOM, AND THE JOYOUS SONG AND FELLOWSHIP OF THE SOCIETY ARE TREATED IN THIS CHAPTER.

> "Then, again, the Christian Endeavorers can contribute to the church a cheery optimism which is too often absent from the spirit and methods of Christians. Young people are gloriously optimistic, and sometimes exhibit a 'cocksureness' about men and things which is simply delightful. Let not the seniors be too anxious to suppress them. The 'big brotherliness' of Eliab would have wiped out the zeal and enthusiasm of the smaller but more daring Junior, David."
>
> *Rev. J. D. Lamont, Ireland.*

AN often-overlooked result of the Christian Endeavor movement is its introduction of the color, the sparkle and bloom, natural to youth into the religious life of the day.

Protestantism is apt to be sombre, sometimes gloomy. The iconoclasts not only stripped the churches of the images and tore down the pictures, but they broke the stained-glass windows, and in their holy zeal against image-worship removed every scrap of color from many a church which for centuries after their image-breaking exploits remained colorless and gloomy. The Protestant puts on his best black clothes on Sunday, and unfortunately sometimes puts on a sombre face with his sombre clothes. A preacher's Sunday voice does not always have the same cheerful ring in it that is found in his Saturday voice or his Monday voice.

There was evidently room in our modern religious life

Chairman.
RECEPTION
C.E.
'99

CHRISTIAN ENDEAVOR BADGES.
Some Specimens from Many Parts of the World.

for more of brightness, vivacity, and color without in any way lowering the standards of reverence or godly fear. Much can be done to show that religion means good cheer for the living, as well as comfort for the dying; that it was meant to strew roses on the pathway of life, as well as to illuminate the dark valley.

The Christian Endeavor Badge.

What is more natural, then, since this need exists in the religious life of the day, than that the young people's society should seek to meet it; for youth is the age of vivacity and color? An outward and visible sign of this brightening of the religious life is found in the Christian Endeavor badges, which in the very earliest days of the Society began to flutter from the breasts of the young Endeavorers. At first these were but bits of ribbon with "Christian Endeavor Convention," or some such simple legend, printed upon them. Then, as the Society grew, in order that one State delegation might be differentiated from another, and that it might be known at a glance whether the fellow Endeavorer whom we met on the street came from Texas or Quebec, from Oklahoma or Oregon, State and Provincial devices began to appear. The California bear was pictured on the broad yellow and purple badge of the Sunshine State; Canada used the maple-leaf design; Maine's pine-tree decorated the badge of the Dirigo Endeavorers; New Hampshire Endeavorers dangled a little granite block from their badge; the color of the Vermont badges showed that the young people came from the Green Mountain State. At one time the Florida badge was the Christian Endeavor monogram painted on a great silver tarpon scale, while the Connecticut Endeavorers did not resent the time-worn joke about their thrifty ancestors, but hung a wooden nutmeg from one end of their badge to show where they had left their homes.

But the Christian Endeavor monogram badge had a more important mission than to lend a special color or the glitter of silver or gold to a convention. It has performed a wonderfully useful mission in giving the members of the Society an opportunity to show their colors, metaphorically rather than literally. It has become a badge of Christian discipleship. The wearer has simply by wearing it shown to the world that he was not ashamed to be known as a Christian.

Showing One's Colors.

In numberless cases it has kept him out of unworthy places where he would not have his Christian Endeavor badge displayed. For this purpose it is well designed, being plain, simple, and open, and not so elaborate that it cannot be read at a glance. As has been often pointed out, the E is entirely enclosed by the C, showing that the "endeavor," whatever it may be, is within the "Christ."

This simple monogram has perhaps been used more extensively than any other of modern times. It is adopted by Endeavorers of every nation, whatever the language, for C. E. is the universal symbol of Christian Endeavor. Their own name goes with it, to be sure; but the original English monogram is found in China and in the languages of India, in Persia and the South Sea Islands, as well as in America and Europe. Badges by the million, programmes by the ten million, leaflets and pledges and papers and magazines literally by the billion, have reproduced this little monogram, and its signification is rarely mistaken.

In most of the languages of Europe the initials of the Society are the same as in English, and pains have been taken in some cases to give the Society a name that would admit of the same monogram, as in Germany "Entschiedenes Christenthum," in Spain, "Esfuerzo Cristiano," in Portuguese, "Esforço Christão." In France it has been impossible as yet to find an appropriate name with the right initials, and "Activité Chrétienne," with the initials C. A., is the accepted term, both in France and in French-speaking Switzerland, while

Italy calls it "Attività Cristiano." But C. E. is understood in France and Italy as well as C. A.

Since this simple design has been so widely adopted, it is of interest to read the story of the designing of the original badge. To the Rev. H. B. Grose, from the beginning one of the trustees of the United Society of Christian Endeavor, must be given the credit of originating the Endeavor badge, and to Mr. F. H. C. Woolley, then a young draughtsman of Medford, Mass., the credit of bringing it to its final perfection. This is Mr. Grose's story. He was then pastor of a Baptist church in Poughkeepsie, N. Y. Several designs for a badge had been secured by the officers of the United Society, and by them were sent to the different trustees for inspection and suggestion before the final decision should be made at the next meeting of the board of trustees.

The Story of the Original Design.

"I was sitting in my study," writes Mr. Grose, "when the letter was brought in to me. The designs were elaborate and beautifully prepared, one of them a shield, I think. My first impression was that they were too elaborate, and must prove expensive as well. My idea was that the simpler the pin, the better; and the backgrounds of shields and crescents and diamonds, and so on, had been used to such an extent by one secret order or another that the open monogram occurred to me as more uncommon and capable of the greatest simplicity, combined with effectiveness and clearness. On the impulse of the moment I began to put the letters together, to see whether they would join gracefully. I have numbered the attempts in the order of their making.* It will be noted that the first idea was the one finally returned to in the ninth outline, which, while very crude from the artistic point of view, still gives the form finally adopted. Satisfied that this was worthy of suggestion to the committee, I made a more careful sketch, and forwarded it, with the request that the artist, Mr. F. H. C. Woolley, who drew the other designs, be asked to prepare this in like finished fashion, for purposes of comparison. This was done before the board meeting, if I remember rightly. At any rate, at that meeting, November 8, 1887, the monogram pin was chosen with that unanimity which has been so marked and beautiful a feature of the trustee meetings, and within a short time the C. E. pin was advertised by the treasurer, and began to be seen in Endeavor circles. The design was patented, so that any profits accruing from the sale of the badge should be used in the extension of the movement, and not go into the pockets of private individuals.

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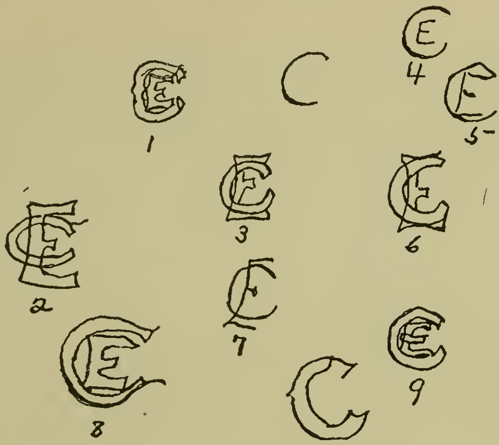
* See illustration.



Rough sketches from which was made the design of the badge.

"How little any one dreamed in that day that it would within a few years be worn by tens and tens of thousands of loyal Endeavorers! Many emblems are more showy, more glittering, more ornamental, perhaps, but I see none that satisfies me so well, or that awakens so many feelings of affection, gratitude, consecration, and hope as the strong, simple, speaking monogram in which the 'E' that means 'Endeavor' is made sublimely significant by the encompassing 'C' that marks it all as Christian.

"These drawings were made on the sheet on which I was jotting down some points for an article at the moment the letter from Boston was brought in. I leave the points, too, because it seems an interesting coincidence that one of those points was that 'duty of Christian citizenship' which President Clark suggested and emphasized so effectively at Montreal, July, 1893, and which now has come to assume so much practical importance in the forward movement of the Christian young people of the nation."

Special Convention Badges.

The distinctive badges for each of the great conventions make valuable souvenirs. Many of them were designed by well-known artists, and were selected only after close competition. For the most part the British badges have surpassed the American in beauty and finish, though it would be very difficult to find anything more beautiful and artistic than the Baltimore badge of 1905. In the American conventions, however, the badge has usually been given away to every delegate; and, when these had to be provided by the ten thousand, it was evidently impossible to furnish an expensive one. The effect of the massing together of several hundred of these convention and State or national badges upon a black velvet background, artistically arranged, is beautiful and suggestive in the extreme, for each badge tells of devotion and Christian zeal and high purpose and youthful aspiration. A banner of badges seems to be a lovely prism that reflects the colors and the shades of a hundred Christian virtues and activities.

Such a banner was made a number of years ago, and was presented each year for a number of years to the State that made the largest increase in societies. After a time it was sent across the seas to Great Britain in token of the rapid growth of Christian Endeavor there, and as a sign of American fellowship and hearty good will from the million Endeavorers it represented.

Of late years national banners have played a still more important part in the history of Christian Endeavor, for they have been sent back and forth across the seas to carry their message of peace and good will, and to tell also of growth in the movement whose emblems they bear and whose ties of Christian brotherhood they strengthen.

Increase-Campaign Banners.

When in 1902 the "Increase Campaign," which has been so remarkably fruitful, was proposed, it was resolved to present an Increase Campaign banner to each State and Province in America that added ten per cent to the number of its societies. When a second ten per cent was gained, a star should be added to the banner; a third ten per cent would be recognized by two stars, just as a star is added to the national flag for every commonwealth which comes into the family of the United States. Ten stars would mean that the goal of this particular Increase Campaign had been reached and the number of the societies had been doubled.

The "Increase" Banner Given to Oregon by the Church of England Society in Foochow, China.

It was thought, also, that if these banners came from foreign lands they would be more prized, and the sense of world-wide fellowship in Christian Endeavor would be increased. So the United Society made requests of the Endeavorers in Japan and China and India and Mexico and France and Bohemia and Germany, and beautiful symbolic banners were received from all these countries. A prize-banner contest was introduced at a Japanese convention, and the best banners were sent to America. Many of these were of extreme beauty, oftentimes wrought by the skilful fingers of the Japanese maidens in the mission schools. They brought the very life and color and delicate sense of beauty from art-loving Japan to more prosaic America. They told of the castles and the mountains and the flowers and the storks of Japan; but each one of them, too, had its religious sentiment, and told of brotherhood and loyalty to Christ.

Some of the Chinese banners were particularly touching in their designs, for the border represented the fires of persecution through which the Chinese church had passed in the Boxer uprising; one side showed the design of a lotus flower blooming upon the surface of a pool, indicating that, as the lotus flower came up from the slime of the ditch and bloomed in glorious beauty and fragrance, so the Christian church of China, arising from the depths of its persecution, would bloom more gloriously than ever. On the other side within the C. E. monogram were wrought the names of the Chinese Christian Endeavor martyrs who died for their faith at the time of the siege of Peking, the names of the women martyrs within the letter "E" and of the men within the "C." Such a design, with various modifications, was a great favorite, and like banners were given to a number of States as a perpetual reminder that Christian Endeavor should be heroic as well as beautiful.

Other countries have now taken up this American idea, and fellowship banners have been presented by the United Society to several countries that have entered successfully upon the Increase Campaign.

Color in the Great Conventions.

The great conventions are naturally the place where the "color scheme" of Christian Endeavor, if we may so call it, finds its largest expression. When tens of thousands of young people come together with their gayety and good spirits, their badges and their banners, their cheerful songs and salutations and State rallying-cries, it can be imagined that there is nothing sombre or long-faced about the religion they exemplify. The cities themselves anticipate the coming, and put on their best attire, like a matron who adorns herself in her finest jewels and silks to welcome an honored guest.

Here is a description of the appearance of a city on the eve of an international convention: "White and gold everywhere; flags, festoons, streamers, and banners decorated in profusion public and private buildings, business blocks and residences. Storekeepers vied with each other in making displays of their goods which should most beautifully combine the two colors. Florists filled their windows with white and yellow daisies, Japan lilies, and goldenrod. Jewellers devoted their show windows to most ingenious arrangements of silver and gold. Dry-goods dealers displayed a wealth of white and yellow silk, ribbons, and fabrics of all kinds. Booksellers gave a conspicuous place to their white and gold editions. Prettiest of all, great numbers of young ladies adopted for their home and street costume white dresses with golden-hued belt and trimmings." *

All this was because the Christian Endeavor colors of Cleveland, where the convention was held that year, were white and gold; and the citizens took this way of expressing their welcome to the great gathering.

Boston has the reputation, largely undeserved, of being a cold, self-contained city. If it ever deserved the name, its coldness surely melted and the streets of the old Puritan city certainly became bright when the Endeavorers invaded them. A description† of the city written at the time of the convention of '95 is worth quoting while we are writing of the touch

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* Report of the Thirteenth Annual International Convention.

† Report of the Fourteenth International Christian Endeavor Convention.

of color which Christian Endeavor has brought to the religious life of the generation.

Brightness in Boston.

"Boston frigidity! Forever henceforth let that phrase hide its head in shame! To say nothing of the crowded enthusiastic rallies that have preceded this convention, where audiences of seven and eight thousand went wild with Christian Endeavor zeal; to say nothing of those bands of beautiful-faced maidens and energetic lads that were striking warm hands with each incoming delegate, holding aloft 'Welcome' placards, and beaming a welcome most unmistakable in their happy faces; to say nothing of homes thrown wide open and churches with doors taken from their hinges; to say nothing of newspapers bubbling over with hundreds of columns of vivid narrative and bright pictures, and of the universal interest shown in shop and street; to say nothing of these and a thousand things more, there were the decorations.

" 'When *did* Park Street Church ever do such a thing before?' asked an astonished lady as she saw the dignified front of that grand old church festooned with the gayest of bunting in honor of Park Street's Illinois guests. Far out in Boston's galaxy of lovely suburbs the railway stations and the homes had blossomed out in white for purity and scarlet for love—pure love! As for the city streets, they were all in a flutter of bright color.

"The great mercantile establishments vied with one another in ingenious arrangement and lavish use of the red and white. The wholesale dealers in cloth of the popular hues told pitiful stories of the immense quantities of bunting they might have sold if they had only made sufficient provision for Boston's frigidity!

"The Convention banner proper appeared everywhere—tied to the trolley-arms of the electric cars, adorning the headlights of locomotives, flying from windows innumerable. Red and white flowers in the Public Garden had grouped themselves into the same pretty banner and into C. E. monograms as well, open Bibles, Christian Endeavor mottoes, badges, and the like. Never before have the charming Public Gardens put on such festive attire, rustic archways adorning the entrances and the bridges, and an admirable array of flowers and shrubs delighting the eyes of the ever-present throngs."

Color in India.

But the touch of color is not confined to American Endeavorers and conventions by any means. The Rev. Herbert Halliwell, the secretary of the United Society of India, tells us about a visit he recently made to Madura. "From far and near," he says, "from the great city itself and the outlying villages, had marched in, to the number of one thousand, the Junior and Senior Endeavorers, with drums beating, banners flying, and Tamil lyrics vociferously shouted. Little wonder the whole city was stirred, and crowds of Hindus stood around watching the animated scene."

Rev. James Mursell, describing the latest convention in South Australia, says, "The state tea-tables were ablaze with bright ideas; the Juniors, in harmony with the exercise of their rally, 'Building the Christian Endeavor Ship,' decorated their tables with ships that sailed around a lighthouse, where a lamp revolved, shining upon the guests. The Broken Hill Union brought a huge lump of silver ore from their world-famous mines, and set it as a centrepiece, while model trains bore trucks of the same precious metal to and fro. Endeavor is the same beautiful and inspiring movement all over the world. It is itself the brightest of ideas. No wonder it inspires them."

Mr. Eliezer dos Sanctos Saraiva, secretary of the Brazilian Union, says that the national Endeavor banner of Brazil is a yellow C. E. monogram on a green field. All local societies adopt this banner, and "The Endeavorers go to their meetings," he says "in some places in canoes which float the green and yellow banner of the national union."

Dr. Pettee tells how a procession of Endeavorers at a Japanese convention marched two miles through the big, bustling city of Osaka, preaching Christianity all the way as they

中國勉勵大會
基督徒
CE
甯 勉勵合會獻

A Remarkable Banner from China.

carried their flags and banners from the church by the river to the school by the castle where the Junior rally and the general social gathering were held.

But there is vocal color as well to which Christian Endeavor has given expression. As the long line of electric cars, sometimes nearly a mile in length, has borne to their homes after the convention meetings the young people whose hearts have been warmed and whose intellects have been stimulated in the great gathering, the whole city has rung with their melody, and through the highways, and into the corridors of the hotels, and out into the suburbs even, has gone the joyous refrain, "There is sunshine in my soul," or some such convention favorite.

It must not be supposed, however, that all the color and sunshine and gladness are reserved for the convention days alone, or for special anniversaries and great assemblages. The brightness of a happy religious life is often taken, as will be shown in other chapters, into hospitals and poorhouses, and to Old Ladies' Homes, and to sailors whose ships lie in the harbor, and to all sorts of places, and to all conditions of men, who are helped by the sight of a bright face, a bit of color, a fragrant flower, or a happy song. Thus is the color scheme of Christian Endeavor worked out, and religion is made to appear the bright and joyous thing it really is, to a multitude who never before appreciated "the beauty of holiness."

CHAPTER XXIV.

CHRISTIAN ENDEAVOR AS AN EDUCATOR.

HEREIN ARE FOUND SOME HINTS OF THE INTELLECTUAL STIMULUS OF THE SOCIETY, PROVIDED BY THE PRAYER-MEETINGS, THE SOCIAL GATHERINGS, THE SUMMER SCHOOLS, CORRESPONDENCE SCHOOLS, AND WORKERS' INSTITUTES.

> "This great religious movement is characterized by a growth of Christian intelligence that augurs well for the future of the church. This wonderful stir among our Christian Endeavor millions means a great increase of the readers of good literature; it means a growing appetite for knowledge that will swell the attendance at our colleges and universities; it means a familiarity with the Bible and books growing out of it such as was never known before." *Rev. W. J. Darby, D.D.,*
>
> *Evansville, Ind.*

IT has sometimes been thought by those who have not carefully followed the development of the Christian Endeavor movement that it neglected the intellectual development of its members. It has been supposed that in putting so much emphasis upon heart and conduct the mind has not been sufficiently cultivated. The object of this chapter is to show from the history of what has actually been done that this is a misapprehension, and that the Endeavor movement has been useful in stimulating the mind, as well as in enlarging the heart and quickening the conscience.

To be sure, the Society has been careful, and properly so, not to intrench upon the domain of other organizations in the church or outside of it. There has been no necessity for the formation of another Sunday-school movement, and the Society has not attempted it. Plans for the study of the Bible almost innumerable exist; and, while many have been recommended to Endeavorers and adopted by them, the Society has not thought it necessary to add other schemes of Bible-study to those that already exist.

Care has been taken, too, to avoid what would have been the disastrous mistake of making the weekly young people's meeting a mere Bible-class or lecture-course. These are already amply provided for. But the place now occupied by the young people's meeting, the hour of free expression, of heart-testimony, of fervent prayer, of happy song and spiritual inspiration, was not provided for in any systematic way before the Christian Endeavor Society came into existence.

When we say, however, that study and instruction are not the chief purpose of the young people's meetings, it must not be implied that this contains no direct intellectual stimulus. This is very far from being true. When the heart is awakened, the mind is almost necessarily stimulated, and many a young person in the young people's meeting has learned for the first time that he had intellectual capacities which must be dedicated to the Master's service, that he had a career before him and a special mission to fulfil.

The provision of the Christian Endeavor meeting that each one shall "take some part, however slight," has been particularly fruitful in uncovering neglected and unknown abilities. Many a young man who has not dreamed that he could speak a word helpful to others has learned to his surprise that his napkin contained an unsuspected talent. He has been discovered to himself and to the church by this simple provision of the prayer-meeting, and oftentimes not to his church only, but to the community, and perhaps to the whole denomination. It is not exaggeration to say that during the last twenty-five years the writer has received hundreds of letters from ministers and prominent Christian workers, saying that they

A Start along Intellectual Lines.

got their start along intellectual and religious lines in the Christian Endeavor meeting, and many have told him they would never have been in the pulpit preaching the gospel, were it not that they had promised as boys to do what Christ would have them do, and to take some part, aside from singing, in each Christian Endeavor prayer-meeting.

Says the Rev. Howard A. Bridgman:

> "Many an Endeavorer owes to the movement a large measure of intellectual culture, for nothing so develops the mental faculties as a genuine commitment to the Christian life. Boys and girls who might never have thought of a college education, or read books to any extent, or valued libraries, have, because of their enlistment under the banner of Endeavor, waked up to the richness and the meaning of human life. It was said of a certain woman after her death, 'She had no education but the love of God.'" *

The development of the Christian Endeavorers along intellectual lines is further stimulated by much of the committee service that is demanded of them. Each committee, when its work is properly done, requires careful planning, consultation, study, and some executive ability in carrying out its plans. All these efforts are distinct wit-sharpeners; they draw upon the intellectual resources which are increased by their use. The monthly written reports, and the annual surveys of the work, which are given in most societies, and should be expected in all, are distinctly intellectual acts, and stimulate the faculty of expression as really as a theme in school or an essay before a literary society.

Allusion has already been made to the great number of Christian Endeavor periodicals, books, and pamphlets in many languages. All these naturally contribute something to the intellectual life of the Society. As I write these words,

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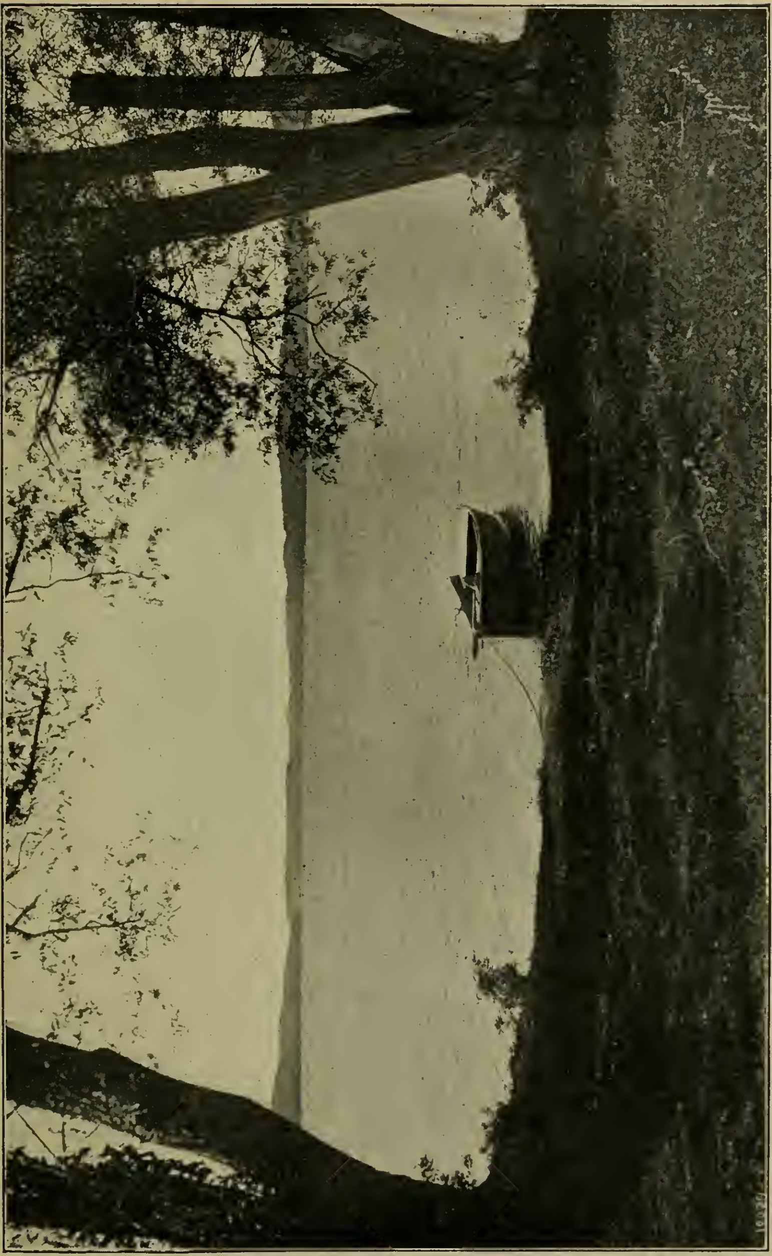
* *The Congregationalist.*



Near Sagamore Beach, Mass., A Summer Home of Christian Endeavor.
View of Lake Manomet, Looking North.

a request comes from the editor of an important American magazine, who proposes to print an article on Christian Endeavor, and says, "Please gather together all the written and unwritten history of the Society, and send us these and the photographs at your earliest convenience." This is what the English would call *"rather* a large order," since the printed history of the Society, if all the documents were available and were sent to this unsuspecting editor, would fill at least a hundred large trunks, while the written history that has not been printed, to say nothing of the unwritten history, which it would be somewhat difficult to send to him, would be even more voluminous.

The "Written and Unwritten History."

However, this editor's ignorance of the written and unwritten history of the Society may easily be forgiven, since doubtless many other people think that it is all comprised in a few booklets or newspaper columns.

Much of this literature is of a distinctively educational quality, dealing, to be sure, largely with practical church work, methods of benevolence, and ways of advancing the kingdom of Christ on earth. But why is not this of real educational value, as well as the study of bugs or fossils or microbes or animalculæ? Why should there not be a science of practical morality and religion, as well as a science of rocks, and mathematical formulæ? Christian Endeavor has sometimes been called "the science of applied Christianity." It is a good name, and one to which the members of the Society are glad to feel that they have some title.

A multitude of text-books for all kinds of practical religious work is issued by the United Society in America and by the British and German national unions. These have been translated into scores of languages, while original books, still better suited to their needs, have been printed in China and Japan and other Oriental countries.

Mr. Amos R. Wells has truly said:

"One of the greatest things the United Society of Christian Endeavor has done is to publish a complete set of printed helps for Christian Endeavor work. Never since time began has a religious movement created for itself a set of helps so complete and useful. You can buy from the United Society, at the cost of a few cents, guides for all kinds of Christian Endeavor work. If it is an important committee, like the prayer-meeting committee, you can get a book, costing thirty-five cents, containing the fullest collection of prayer-meeting plans ever made, and all of them proved by the experience of many societies. If it is a subordinate committee, like the flower commitee, you will find its work explained, with all needed suggestions for new and delightful outreaches, in a five-cent pamphlet. And so it is with every line of Christian Endeavor activity. With a fulness proportioned to the importance and complexity of the work the United Society have ready for your use a leaflet or a pamphlet or a book, and all at the lowest possible cost.

Johanneslund Missionary Institute, Stockholm,
Where Christian Endeavor Found an Early Home in Sweden.

"As to the quality of these books, I hesitate to speak, so many of them bear my own name on the cover! But I can modestly say of most of them that they are the very best in existence—because there is nothing else in existence of the kind! And of all of them I can say that they are far more the work of the Endeavorers everywhere than of myself, being crammed with the plans that their bright brains have devised and their faithful will executed in thousands of societies all over the land." *

Practical Plans.

When we come to the practical methods and plans devised by Christian Endeavorers, the writer is simply overwhelmed with the amount of material at his hand which tells how the young people have set their wits at work along every possible line of practical Christianity. Here is the "Unanimous Library" (to mention but one in this connection), a novel campaign for circulating missionary books, devised by Mr. W. L. Amerman, of New York. The plan is too long to be detailed in full; but it may be said in a word that it is a device for securing the reading of interesting missionary books by the young people. The campaign continued for just ten weeks in the case of one book called "One Hundred Girls of India;" and, when the returns were all in, it was found that 438 people in all had read the book, and that of these the enthusiastic Juniors had secured the largest number of readers.

Such plans, more or less elaborate for all departments of work, have been printed in every issue of *The Christian Endeavor World* for nearly twenty years, and the editor always has scores of plans on hand for which he cannot find room. When these are all brought together, the bulk of them, and in many cases their excellence is simply surprising.

The local-union meetings and other conventions have stimulated the wits of a multitude of young people, in preparing programmes, in devising something fresh and new, in learning the art of putting things, for to suggest a good title for an address or conference is one of the best tests of intellectual keenness.

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* *The Christian Endeavor World.*

The Australian programmes have been models of typographical beauty, with which has often been combined a literary excellence which has made them souvenirs worthy of preservation.

Stimulating Social Gatherings.

The social gatherings have also often been intellectually stimulating. Two or three small volumes of plans for sociables have been published; and the ingenuity, wit, and literary skill displayed in many of them would scarcely be credited by those who know nothing of the subject. Authors in many languages, proverbs, quotations from every source, have been laid under contribution by these keen young minds in devising social gatherings which shall be helpful as well as interesting, and which provide the fellowship feature of Christian Endeavor.

Missionary reading-circles have recently come greatly into vogue, and hundreds of societies have formed such circles for the reading and study of the books prescribed by their denominational missionary authorities.

Collections of missionary curios, too, often stimulate interest, and arouse intellectual curiosity. *The Church of England Endeavourer* tells of a little society in a country place whose members, numbering only twenty-five in all, set to work to gather missionary curios for an exhibition, and found to their surprise that after three months' work they had a collection of three hundred pieces, representing India, China, Madagascar, and the South Seas. Nearly everything was found in the neighborhood. Members of the society, dressed in foreign attire, described the articles as they were on exhibition during an afternoon, and in the evening a rousing missionary meeting was held and a substantial collection taken.

Professor Wells has projected several courses of Bible-reading in the columns of *The Christian Endeavor World*, one of which was followed by more than ten thousand people who recorded their names, while all have enlisted many readers.

Reading-circles have very often been organized in Christian Endeavor societies for the study of general literature, and an excellent reading-course has been suggested by *The Christian Endeavour Times* of London and by the American papers as well. The good-literature committees of many societies have been active in circulating denominational and other religious papers, and probably millions of copies of papers and magazines have been sent by different unions and societies to hospitals, soldiers' and sailors' homes, and other institutions in all parts of the world. A literature-table is a common sight in many churches. It oftentimes stands in the vestibule, and is made an exchange for the circulation of religious and other papers and magazines, the Christian Endeavorers taking charge of it, keeping it in order, and collecting and distributing the reading-matter which is supplied.

Christian Endeavor Summer Schools.

A more recent development of the intellectual life of Christian Endeavor is seen in the many institutes and summer schools and officers' schools, and committee conferences, which are now being held in many countries. The schools of methods are essential parts of every large convention in these days. Half a score of them sometimes are being held at the same time. In these every phase of practical Christianity is discussed and taught. The committees, the social gatherings, the prayer-meeting, the missionary work of the church, temperance and good citizenship, all come under review, and plans are suggested and discussed for advancing every good cause.

The first distinctive Christian Endeavor summer school was held in the birth-State of Christian Endeavor, as was altogether appropriate, and the Rev. C. D. Crane, the efficient field secretary of the Maine Union, was the father of it. It was held in Yarmouth, Me., July 8–26, 1892. The scope and character of this school can best be understood by a description which appeared in *The Christian Endeavor World* at the time.

"Every morning was divided into four periods. Two of these throughout were in charge of Miss Margaret Koch. National conventions have shown the Endeavorers what an inspiring speaker Miss Koch is, inspiring in her splendid physical presence as well as in the vigorous thought to which she gives such graceful utterance. Her work was a daily drill in expression and in voice and physical culture, a genuine tonic for both mind and body.

Christian Endeavor Summer School, Yarmouth, Me.

"There was also a daily hour of Bible-study conducted by Rev. Bowley Green, Dr. Smith Baker, and Rev. Howard Grose—masters, all of them, in the art of teaching.

"The fourth hour was given up to practical instruction in Christian Endeavor methods of work. Rev. H. W. Pope gave a course in personal work and soul-winning; Professor Parker treated Christian Endeavor music; Miss Ella MacLaurin spoke of mission studies, and Mr. Wells of Christian Endeavor committee work.

"The afternoons were spent in various excursions through the charming neighborhood, in quiet reading and happy fun.

"The evening sessions were popular in character, and were given up to lectures and addresses, several with the aid of the stereopticon. . . . The Endeavorers that attended were well fed. They carried away minds that were enriched in many ways, and the food they received they had time to digest. There is much in that."

This first summer school was so successful in Maine that it was followed by others in the same State, and in 1905 one was held in the eastern and another in the western part of the State in order the better to accommodate the needs of the widely scattered Endeavorers in this commonwealth of magnificent distances.

A Summer Home for Christian Endeavor.

Maine's example has been followed by other States, and the most notable example of the summer-school idea will soon be introduced on the coast of Massachusetts, where some Christian Endeavor leaders, backed by ample capital, have secured a large tract of land on the shores of Cape Cod Bay. This has every possible natural advantage, a long sea-front, the land rising in beautifully wooded terraces behind, while a fresh-water lake but a little distance off is also connected with the Christian Endeavor summer home. Here will be erected a pavilion and audience-room, and schools of methods will be established, as well as mission-study schools and literary classes, which will make the place an intellectual centre for a multitude of young people. That it is intended to be a recreational centre, too, is made evident by the fact that baseball diamonds and tennis-courts, bowling-alleys and basket-ball and golf links are all in the plan.

Along other lines, too, the intellectual side of Christian Endeavor has been stimulated by the many "institutes" and "conferences" which have lately been inaugurated. One of the most notable of these, and the forerunner of many others, was held in Philadelphia in December, 1903. For three days the trustees of the United Society and many leading Endeavorers, largely officers of State and local unions, came together for a simple conference and exchange of views. Not a single long speech was permitted during the morning or the afternoon sessions. A printed syllabus prepared in advance covered every phase of Christian Endeavor work, and this was taken up, item by item, under the leadership of some expert worker, and freely, but very briefly, discussed by all on the floor. It was a most profitable and stimulating occasion, and one which has since been duplicated in many places. On a still larger scale it was repeated in New York in February, 1906.

New Summer Home of Christian Endeavor at Sagamore Beach.

Institutes and Junior Schools.

In 1905 New Jersey had the first School for Junior Superintendents at Asbury Park, and the "Christian Endeavor Institute of the Northwest," held at Portland, Or., in connection with the Lewis and Clark

Exposition, will long be remembered. Secretary Von Ogden Vogt attended this institute, and gave valuable help, much of interest being added by the very efficient leaders of Christian Endeavor in the great Northwest.

About the same time New York, under the leadership of the honored State secretary, Mr. John R. Clements, whose mind is most fertile in such plans, held the first school for district secretaries at Liberty. This was attended by many of the secretaries of the Empire State, and was most useful in equipping them for their important duties in their respective counties.

Another important institute was held in Maryland in the same year, while the ten "Patriot Day Rallies" held in Massachusetts on April 19, the anniversary of the battle of Lexington and the Concord fight, it has been well said, "might be classed as civic educators."

It is not necessary to dwell longer upon the methods and plans for stimulating the intellectual life of the young Christians. They are constantly being multiplied, and will doubtless increase as the years go by, for the Society realizes that it is the whole man, body and mind as well as soul, which should be trained for the Master's service.

One practical method of stimulating the intellectual life which may be mentioned is the Christian Endeavor symposium which often appears in *The Christian Endeavor World.* As an example of this, and also as showing the various angles from which the young people look at the Society and estimate its work, it is interesting to quote some definitions which were printed in a prize contest for the best aphoristic definition of Christian Endeavor in twenty-five words. Two hundred and fifty Endeavorers sharpened their wits upon this problem. Their exuberant fancy, as was said, "ranged over the whole gamut of simile, alliteration, and acrostic description." Here are a few of the 250 definitions, which are samples of many others, and which were all worthy of prizes, though they could not all receive them.

"Christian Endeavor is interdenominationalism verified, the baggage-car of Christian brotherhood, carrying packages differently labelled, but not thereby destroying the unity of the train."

"Christian Endeavor is the workshop where Jesus, the carpenter's Son, sharpens the instruments which He uses in the daily construction of His churches."

"Christian Endeavor is the mint where metals are coined and stamped with the King's own likeness."

"Christian Endeavor is a schoolmaster aiming to bring his scholars to perfect manhood and womanhood in Christ Jesus."

"Christian Endeavor reaches upward with faith, reaches forward with hope, and reaches outward with love."

"Christian Endeavor is the X-ray that brings to light the hidden power of the young people in the church."

"As the Sunday-school is the recruiting-station, so the Christian Endeavor society is the West Point of Christ's army."

"Christian Endeavor
is a
Co-operative Exercise
of
Consecrated Enthusiasm
for
Creating Energy
toward
Christian Ends.

"Christian Endeavor is like an endless chain, it binds the forces together, and makes them work in unison."

"Christian Endeavor is the practical recognition of the young people's need of Christ and the church, and of the church's need of the young people."

Christian Endeavor is the manual training-school of the church, training

the lips to speak,
the feet to walk,
the hands to work,
FOR CHRIST.

"Christian Endeavor is the electric current from the battery of heaven, uniting in Christian love and enthusiastic service the youth of all Christian denominations."

"Christian Endeavor is the youth's shortest possible cut across the fields of experience to the kingdom of heaven."

"Like Jacob's shining ladder,
Uplifted strong and high,
Where deeds and prayers, like angels,
Pass 'twixt the earth and sky."

"Christian Endeavor is a school
Teaching us to trust and obey,
To read and to pray,
To serve Christ and the church in every way."

"A correct epitome of Christian Endeavor is
Constant Enthusiasm,
Consecrated Energy,
Consecrated Effort,
For 'Christ and the church.' "

"Christian Endeavor is a watch
Whose mainspring is love,
Whose movement is service,
Whose hands point to heavenly joys on the dial of eternity."

CHAPTER XXV.

EVANGELISTIC ENDEAVOR AT HOME AND ABROAD.

WHEREIN IT IS SHOWN THAT THE SOCIETY HAS INTRODUCED SOME NEW FEATURES OF EVANGELISM, AND HAS DEVELOPED SOME EVANGELISTIC LEADERS AND EVANGELISTIC METHODS IN CONNECTION WITH ITS UNION MEETINGS AND GREAT CONVENTIONS.

> "A Christian Endeavor society born in a revival has advantage every way over one organized under different spiritual conditions. It commands better material at the start and a more favorable opportunity for putting its principles into operation. It thus represents not exceptional but normal conditions, and accordingly is able to demonstrate the utility, power, and practical efficiency of the organization."
>
> *Rev. Dwight M. Pratt, D.D.,*
> *in "A Decade of Christian Endeavor."*

EVANGELISM is entirely normal to Christian Endeavor. It is its native air. Christian Endeavor was born in the atmosphere of a revival, and it has always flourished best in such an atmosphere.

But evangelism is a very large word. It means many things, but always one thing. It means standing on the street-corner and saying to the passers-by, "Come to Jesus!" But it means more than that. It means going into the slums to seek and to save that which was lost, but it also means using every effort to bring to Christ the children of the high-born and the well-to-do. The quieter methods of the lookout committee and of the consecration-meeting are truly evangelistic methods, for they are imbued with the evangelistic spirit.

Though evangelism, like charity, may begin at home, it can not remain at home, for all missionary effort in the remotest parts of the world is really but a feature of evangelism, and toward all these methods and forms of proclaiming the gospel, the good news, the Christian Endeavor movement could not but be hospitable; for "to do the work of an evangelist" in its broadest sense has been from the beginning its great purpose and mission.

The Christian Endeavor covenant pledge has been used by many a minister and Christian worker as a distinct evangelistic agency. More than one pastor whom it has been the writer's privilege to know, has constantly carried a supply of these pledges in his pocket; and, whenever he has found a young person inclined seriously to consider religious matters, "almost persuaded," but perhaps not quite ready to make the great decision, he has handed him one of these little cards with the pledge upon it, and has said: "Are you willing to trust in the Lord Jesus Christ for strength, and are you willing to try to do what He would have you do? If so, just sign your name to this card, and put your purpose down in black and white." This has seemed so reasonable and possible that many a young person has then and there made the decision which has proved the turning-point in all his life, and the beginning of many years of Christian service.

New Features in Evangelism.

But the Society has made special efforts, and developed new features in evangelism, which which should not be overlooked. Christian Endeavor Day, the anniversary of the society, is specially an evangelistic day from two points of view. It is a day when in a great many churches decisions are called for in the Sunday-school and young people's meeting, and when the boys and girls who have previously been instructed and taught their duty are urged to declare themselves on the side of Christ. It is also a day when contributions are made in thousands of societies for the denominational missionary boards, and thus, more indirectly, but none the less really, the work of evangelism is promoted by providing means for the proclamation of the gospel in far-distant lands.

The use of Christian Endeavor Day as "Decision Day," especially for the boys and girls, is a somewhat recent suggestion of the United Society in America; but it has already been heartily adopted by many churches. The way in which one church* keeps Decision Day with system and vigor coupled with rare good sense and spiritual zeal is described by Dr. J. F. Cowan in *The Christian Endeavor World.*

First Mothers' Society of Christian Endeavor, Topeka, Kansas.

"At the morning service a sermon is preached appropriate to the day and full of inspiration, by the pastor. At

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* The Congregational church of Melrose, Mass., the Rev. Thomas Sims, D.D., pastor.

3.15 a union service of the Junior societies is held, with bright speakers. At 5 p. m. a special Christian Endeavor service is held in the auditorium. At 6.30 the Young People's meeting is held as usual. At both the latter services cards containing decision pledges (practically the first clause of the pledge) are distributed. As many as feel ready to do so are asked to sign the card and leave it in the pew. There have always been some decisions, and what would otherwise have been an unspeakably sad death was blessedly softened and sweetened by the fact that the little girl who passed away clasped in her hand the decision-card she had signed on Endeavor Day."

The Sunday-evening after-meeting is another rare opportunity for evangelistic service, into which many pastors wisely press their Endeavorers. Dr. Charles M. Sheldon, as has been before stated, advocates making this the great young people's evangelistic service of the week for the actual bringing of men to a decision for Christ, and in his own experience has proved the vast usefulness of such a plan.

An Evangelistic Leader.

The First Baptist Church of Chicago has been another leader in this line of Christian Endeavor evangelistic effort. Under the lead of the pastor, Dr. Austin K. de Blois, and Mr. H. H. Van Meter, who is also the evangelistic superintendent of the Chicago Christian Endeavor Union, a Christian Endeavor evangelistic covenant has been drawn up, which many members have signed, promising prayerfully to co-operate with the pastor in evangelistic effort, to invite unconverted friends and acquaintances to the services and welcome them when they come, to attend the regular preaching-services and after-meetings unless absolutely prevented, to request at least one visitor to remain to each after-meeting, and to endeavor to lead at least one person each month to the Savior. Many of the members signed this covenant, with the result that the numbers at the Sabbath-evening services have been more than doubled and the after-meetings greatly increased in attendance and interest, and many conversions have followed.

Those that feel that they cannot take the whole of the covenant blot out the parts which they cannot conscientiously sign, and keep the rest. One young man, whose circumstances prevented him from observing some parts of this pledge, kept it in spirit most effectively by having hotel-guest cards printed, inviting the guests of every large hotel in Chicago to attend the church services. Every Saturday night at midnight he fastens them to the complete church programme for the following Sabbath, and leaves them himself upon the hotel counters to invite the visitors to attend the services.

This hotel visitation and invitation is undertaken by a great many unions, as well as individual societies; and church directories in hotel corridors and neatly printed invitations that hotel guests find in their boxes on Sunday morning are often the result of these evangelistic efforts.

Many unions have deemed it one of their chief duties to promote the evangelistic spirit in other ways and actually to do large evangelistic service. The uniting of all the younger evangelical forces of the city in a Christian Endeavor union, or at least the uniting of a very large majority of them, makes this a peculiarly fitting and appropriate duty.

Evangelistic Efforts by Unions.

The Brooklyn Union, under the lead of its president, Mr. W. R. Hassel, has been particularly active and successful in this work. Pastors of all denominations have co-operated, and great evangelistic meetings have resulted. Of late a special school for evangelistic instruction in the art of soul-winning has been conducted under an expert leader, from which in the future splendid results will doubtless flow.

The Chicago Endeavorers' evangelistic campaign has been most fruitful, and not without its humorous side, as related by Mr. H. H. Van Meter, the superintendent.

"Frequently we received a 'bouquet', generally of stale vegetables, never flowers. It is our invariable rule never to take up a collection, but, then, we received many. Mostly mud and stones, but once upon a time a sharpshooter plugged a cornet with a potato.

"The cornetist was a University of Chicago boy, who of course knows a good deal (as we all do). But nobody knows what would have become of his nose if he had not caught that potato in his cornet.

"On that same occasion one of our sweetest girls got very indignant because of a lemonade shower-bath. A 'real nice young man' had volunteered to stand by her side, and he 'was singing beautifully.' But somebody above drenched them both with lemonade, spoiling his suit and her 'new shirt-waist.'

"When we told her it would wash off, she refused to be comforted; but, when I said very emphatically, 'It is seldom we are treated to lemonade at an open-air meeting, and I'm glad we didn't get the pitcher,' she replied, 'O, so am I; O my! O my!' "

Mr. Van Meter goes on to tell how opposition by the mob was followed by the opposition of the priests, and that by opposition from the police, who, in spite of the permit for such services, received from the proper authorities, did everything they could to annoy and break up the meetings. At one time the patrol-wagon was rung up, and the Endeavorers took a ride in it to the police-station, knowing that their case was perfectly good, and that they would be immediately discharged. This discharge the chief of course at once granted upon seeing their permit. "Then," said Mr. Van Meter, "the boys made the old Harrison Street police-station ring as never before."

Chicago "Humor."

"The big horns and the trombones, the bass drum and the snare-drum, did their best. It was about the best surprise-party ever perpetrated upon the police. Everybody enjoyed it, even the prisoners, as well as the police; then we 'moved on.'

"When we reached the street, there stood the crowd, still

Intermediate C.E. Evangelistic Cruise.
...listic Cruise.

CHICAGO ENDEAVORERS.
One Form of Christian Endeavor Work Conducted by Members of Chicago Societies.

waiting for 'more music.' But the firemen next door insisted that they should have their share. They said they would fix the telephones so that the music would reach every engine-house in Chicago.

"That invitation told; so the band formed a semicircle around the receiver. After playing a few gospel airs we sang 'At the Cross.' In conclusion we prayed for the police and the firemen, 'who face danger and death for us.' Every hat went off; every head was bowed; then we said good-by, and were gone. They called out, 'Come again,' and we answered that we would; and we will most surely."

A protest to the chief of police made his subordinates fear to disturb the meetings any further, and the outside difficulties, at least, of the Chicago Endeavorers are now largely things of the past.

An Evangelistic Cruise.

An Intermediate Christian Endeavor evangelistic cruise is another of the bright ideas for which Chicago Endeavorers are responsible. Starting from their home city in a gasoline launch copiously decorated with Christian Endeavor banners and mottoes, with a powerful searchlight at the prow, they turned, unheralded, into the old Illinois and Michigan Canal, which is so seldom navigated now that the appearance of their boat with its flags and streamers, we are told, "astonished the natives." At every lock, while they were waiting for the water to rise, a little meeting would be held for the small company of loungers that gathered together. Jails and poorhouses were visited on the way; tracts were distributed and many personal invitations given. After two or three days of such pleasant journeying they reached their destination at Starved Rock, and pitched their tents, and enjoyed a few days of camping out. Then they returned homeward by another route, visiting other jails and poorhouses, holding open-air services in many towns, and bringing the gospel to the very homes and hearts of those who had not heard it for many years. While this was called an

"Intermediate Cruise," and while there were boys and girls in the party, there were also, of course, experienced men and women to guide them and lead in the evangelism.

No one has done more to awaken the spirit of evangelism among Endeavorers than Mr. William Phillips Hall, the eminent business men's evangelist, who has often spoken at the conventions with great acceptance.

The great conventions naturally furnish the largest opportunity for evangelistic effort, and this is thoroughly improved. Careful plans are always made to reach the largest number of people in all parts of the city where the convention is held. The scope of these evangelistic services may be gathered from the fact that in one convention they were held in fifty-five different places. The list includes three piano-factories, three wood-working establishments, an organ-factory, a bookbindery, carriage-works, a bank-note company, a clothing-house, a rubber-store, a screw-factory, a coal-yard, a printing-house, three laundries, a dry-goods store, a market-

Men's Meeting During Convention at Washington, D. C.

house, the Chamber of Commerce, the Homœopathic Hospital, the Lend-a-Hand Hospital, a liquor-saloon, a fire-engine station, the city jail, a man-of-war in the harbor, seven rescue missions, fourteen open-air meetings, four wharves, and a service held at the request of a sick girl on the pavement before her window.

Evangelistic Services at the Great Conventions.

No fewer than 120 evangelistic meetings, according to definite reports, were held by delegates in these different places. Twenty thousand persons were spoken to, and nearly six thousand delegates to the convention assisted in the services, while several hundred persons expressed a desire to become Christians.

At these conventions the most eminent evangelists in the world have frequently spoken. Men like Dwight L. Moody, the Rev. J. Wilbur Chapman, D. D., the Rev. John McNeill, Gipsy Smith, the Rev. George F. Pentecost, D. D., the Rev. William E. Biederwolf, Dr. W. H. Hallenbeck, and others of their character have often taken part. In connection with the conventions hotel evangelistic meetings have frequently been held. The writer especially remembers one held in the court of the great Palace Hotel of San Francisco. Many Endeavorers were stopping there, and after the evening service in the halls they gathered in the courtyard, all the other guests being attracted by the music of some of the best soloists. Then, one after another, some of the most eminent ministers of half a dozen different denominations told the simple story of their conversion, while fashionable guests, merchant princes, and eminent politicians, among them the Democratic candidate for the presidency in the campaign that was then on, looked from the balconies, or stood under the courtyard palms.

Such meetings, so far as the writer has observed, have never been resented or objected to by hotel proprietors or guests, nor have they seemed intrusive. In fact, they are so sane and natural, and the convention makes religion so expected and matter-of-course a topic of conversation, that it would seem unnatural, were such meetings not held.

One of the most remarkable evangelistic meetings ever held under Christian Endeavor auspices was the men's meeting in the Armory in Baltimore, where on an intensely hot Sunday afternoon five or six thousand men came together. Addresses of great power were made by Mr. Stelzle and Mr. Biederwolf; and then, says the report,

A Scene in Baltimore.

> "came an intense appeal for men to show by rising that they would enter the Christian life and that they wanted the prayers of Christians. One man rose, another, several in different places. They remained standing but a few moments, but there was a steady succession until scores would be on their feet at once in all parts of the hall. Mr. F. H. Jacobs uttered in song a tender and appealing prayer. The evangelist, standing on a table to gain a more commanding position, put all his energy into a last appeal to do the right and manly thing, and then asked all who had risen to come forward and stand while prayer was offered for them. Hundreds of hands also went up from those that wished prayers to be offered for friends. Christian workers had been supplied with cards that were circulated for signature by those that had decided for Christ. Meantime, Mr. Biederwolf and others were passing around, grasping the hands of those that had taken the stand, between three and four hundred in all, many of whom were deeply moved and in tears. As the great crowd gradually passed out from this wonderfully blessed meeting, the choir softly sang, 'God be with you till we meet again.'"

The missionary side of Christian Endeavor evangelism is too large a theme to enter upon in this chapter. In the sections of the book devoted to missionary lands this feature will be brought out. It is sufficient here to say that from the very beginning the Endeavor societies have made missionary work and missionary giving one of the chief features of their organization. It has been found, so far as can be estimated, that about 250,000 Endeavorers every year join the evangelical churches of the world, the result, in part, at least, of personal Christian Endeavor evangelism. It is also found, even from the meagre statistics which can be obtained from the fraction of societies that report that these give away nearly one million dollars every year, about half of which goes for the evangelization of the world through the denominational missionary organizations.

Raw Material for Christian Endeavor in Africa.

Many a unique missionary effort has been undertaken by Christian Endeavorers, a sample of which is furnished by the

An Evangelistic Steamer for the Congo.

steamer Endeavour built by the Baptist Christian Endeavorers of England, at an expense of $25,000, for use by the mission on the Congo. It was built and dedicated at Oxford. It is a large stern-wheel steamer built entirely of steel, with machinery of special design, and is furnished with cabins for the native crew and native passengers, while the top cabins are for the officers and white passengers. The steamer's flag, the gift of the Oxford Endeavorers, is a pennant some seven feet long with "ENDEAVOUR" in large white letters on a ground of indigo blue. The boat was taken to pieces, and conveyed to Matadi, at the mouth of the Congo. Thence it was transported a thousand miles up the river by the railway to Stanley Pool.

MONASTIR, TURKEY,
The Home of Four Christian Endeavor Societies.

There it was put together, and navigates a thousand miles of river from Stanley Pool to Stanley Falls.

It is impossible in this chapter to give even the briefest survey of the evangelistic efforts of Endeavorers at home and abroad. The writer has chosen simply a few samples of such efforts from a multitude that might be recorded; but enough has been written, perhaps, to show not only the spirit and purpose of the Society, but its possibilities in promoting the great object of the church—the bringing of the world to Christ.

CHAPTER XXVI.

THE SOCIETY AS A DEMOCRACY.

DESCRIBING HOW THE DEMOCRATIC BUSINESS WAYS AND MEETINGS AND CONVENTIONS OF THE SOCIETY ARE FOREVER OPPOSED TO THE SNOBBISHNESS OF WEALTH OR EDUCATION OR CASTE OF ANY KIND.

> " Christian Endeavor does not ask a man whether he lives in Africa, in India, China, or America. It does not ask him whether he be clothed with a black skin, a white, a tawny, or a red one. Christian Endeavor stands first, last, and always for the salvation of man." *Rev. Willis R. Hotchkiss,*
> *Africa.*

ONE of the great providential purposes of the Christian Endeavor movement as shown by its history is to promote the spirit of democracy among its members. Far more important is this than it would seem at first blush. If there is anything grievous to Christ and foreign to the true idea of His church, it is the spirit of exclusive caste which sets one group of Christians off by themselves, while their poorer or more ignorant fellow Christians must take the lowest seats in the synagogue, or perhaps worship in some entirely separate sanctuary.

This hateful spirit of caste is as old as St. James, who inveighed in righteous indignation against the special deference paid to the man with the gold ring and goodly apparel, and against those who say to the wearer of the gay clothing, "Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool."

Protestantism in some respects is peculiarly liable to this curse. In the Roman Catholic and Greek churches the rich and the poor meet together in one great sanctuary, the beggar kneels side by side with the millionaire, and rags jostle silks and laces in the same crowded aisle.

In Mohammedan mosques and some heathen temples even the rich and the poor meet together, even if they do not realize that the "Lord is the maker of them all."

But in Protestant lands there are often churches for the rich and churches for the poor; and, when the two classes are brought together in a common church-membership, the chapel on the dismal back street is sometimes thought good enough for the working classes.

It cannot be that this is in accordance with the spirit of Christ, and any organization that directly or indirectly, unconsciously or of set purpose, does anything to bring the different members of Christ's family together on a footing of friendship and common interest is worthy of consideration.

From the beginning the Christian Endeavor movement has found itself used of God, without any special purpose or design of its own, as a uniter, a link and bond of fellowship between people who might otherwise be estranged.

Christian Endeavor the Uniter.

In all this the hand of God is seen in a most signal way. Starting in one church, with one little company of young people, Christian Endeavor has united the hearts of millions of young people in tens of thousands of churches in a hundred denominations. Starting in an obscure corner of the nation, it has united in fellowship and sympathy young people in sixty nations and great colonies.

But it has had a no less important, though a less conspicuous, task to perform, in bringing together the young people of the different classes of society and of different social ranks.

Prince Oscar Bernadotte and His Wife, the Christian Prince and Princess of Sweden, in Their Democratic Home.

Alas! it has not thoroughly accomplished this task. Much remains to be done, and always will remain while such distinctions exist in the Christian church; but the trend and tendency of the Society is all in the direction of democracy and the heartiest good fellowship.

An eminent worker* in the ranks of American Christian Endeavorers has made the important point that it is even more necessary to teach Christian people to work *with* one another than *for* one another. It is a comparatively easy thing to go "slumming," at least until the novelty wears off. There is a pleasing excitement about it, and a smug sense of satisfaction which envelops the "slummer" in an atmosphere of self-congratulation. But it is a far different and a far more Christlike thing actually to work with those of a lower station in life; not making them feel that they are being patronized or taught, or that an example is being set for their behavior, but that, as Christian brother with Christian brother, or as sister with sister, work is being done together for the one Father in heaven, and under the eyes of the common elder brother. It is just this kind of co-operation and common service that is promoted by every department of the Christian Endeavor Society.

In the meetings all come together. The testimony and participation of one are required as much as those of another. The Scripture passage, or the prayer, or the testimony of the poorest and youngest is as acceptable as that of the richest and oldest.

On the committees, too, since all in a well-regulated society must be placed on some committee, young people of different social grades and from homes of different degrees of culture must necessarily work together. Ability is very likely to come to the front, and ability often wears a threadbare coat, and has few early advantages.

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* Treasurer William Shaw.

Democratic Business Ways.

The business of the society, too, is conducted in a democratic way, the members choosing their own officers, making their own appropriations, and largely directing their own affairs, subject, of course, only to the veto power of church and pastor. Thus not only do they learn invaluable lessons of self-reliance in the conduct of affairs; but the spirit of democracy is inculcated, the spirit of the New England town-meeting, on which the liberties of America rest. The same spirit, it may be remarked, actuates a constitutional monarchy as well as a republic where the people manage their own local concerns.

Many and beautiful are the illustrations of the way in which this spirit of Christlike democracy has been exhibited in the society. One of the wealthiest and most famous young women in America, it is said, is accustomed to attend the Christian Endeavor meetings in the little church near her country home, and take her simple part with the neighbors' boys and girls and the young men and women of the village, striving as simply and unostentatiously as any of them to do what Christ would have her do.

In a New England town a young lady whose wealth is counted by millions is always found at the Christian Endeavor prayer-meeting. She is put upon the committees as regularly as any of the members. Her committee often meets in her elegant home; but she never attempts to dominate the others or to have her own way, but simply works *with* them as one of the obscurest members would do, and takes her share of the burdens and responsibilities as well as the honors of office. This, after all, is what counts in a free country. The factory hand, the shop-girl, the clerk, the farm-hand, do not care to be patronized. They would naturally and rightly resent it, but they do want companionship, sympathy, the help of a friendly heart, and to have the privilege of giving as well as receiving help.

There is also a snobbish aristocracy of education, which one often sees, which is just as offensive and more indefensible than the snobbishness of wealth, for the educated man ought to know better.

The Snobbishness of Education.

How often we see the college man draw away from his less educated mates, and leave the work of the church, in which he might be doubly efficient, altogether to those who have had no such advantages as he! Many pastors have complained bitterly of the influence of modern college life upon their young men and women, saying that they are of no further use in the church after they have once gone away to college. This is of course an exaggeration, for many are not thus affected; but there is altogether too much truth in it, and the root of the evil is simply the loss of the Christlike spirit of democracy. The greater the opportunities and privileges, the greater the responsibilities for service. The man who hides away ten talents in a napkin will be condemned more severely than the one who hides but one.

It must not be supposed, however, that men of real education have failed to work heartily and harmoniously with the young people of the Christian Endeavor societies. A multitude of leaders, both in local unions and in local societies all over America, are college-bred men and women who find inspiration in the simple testimonies of their younger brothers and sisters, in the songs and prayers of the weekly meetings, and find in the work of the committees a real help to their own spiritual life and a splendid opportunity for service.

That the testimony and expressions of religious life given by these young Christians, though often crude, are uninteresting and unprofitable is denied by every one who enters into their life sympathetically. The writer has seen the most eminent doctors of divinity in the country, and the most distinguished pulpit orators, listen with tears of joy to the testimonies of the young Christians in a convention consecration-meeting; and, as he has knelt at the same seat with one of the most distinguished of our college presidents, he has felt the settee throb with the scarcely controlled emotion of his companion, who was following the prayers of some of his youngest and least educated fellow Endeavorers as they prayed for God's blessing and the outpouring of His Spirit.

English, Irish, and Scotch Christian Endeavor Convention Picnic at Loch Fyne, Scotland.

The conventions, as is natural, have this to their credit, that they bring together the young people in the most friendly and familiar Christian intercourse. One can hardly take a week's journey with another on train or steamer without becoming interested in him, and looking at matters somewhat from his point of view. One cannot sit side by side with his fellows in a great congregation, having his soul uplifted with the same emotions, his heart going out in the same prayers, and his voice joining in the same hymns of praise, without coming to feel a genuine sympathy and fellowship with him.

Democratic "Hostels" at Convention.

In the British conventions the delegates are often housed in improvised hostels, established in schoolrooms or vestries of churches, and these are magnificent promoters of democracy. When twenty cots are set up side by side in one room; when at the common table in picnic style the delegates eat together day after day; when they have their morning and evening devotions together, and come and go to the meetings side by side; the spirit of caste, if it existed before, is likely to get its death-blow.

The excursions and picnics and swimming-matches and out-of-door games, which often form recreational features of the convention, bring together young people, not only from different sections and different denominations, but from all walks of life as well, thus unconsciously fulfilling one of the chief functions of Christian Endeavor.

Democratic Social Gatherings.

In the local society the social gathering is the great enemy of snobbishness and conscious superiority. The plans for Christian Endeavor sociables are almost innumerable, and three very considerable volumes of about 150 pages each have been published by the United Society in America, giving a great variety of social gatherings, each one of which, if entered into heartily, would sound the knell of stiff formality and exclusiveness. It is manifestly impossible in such a volume as this to tell in detail of these social gatherings, or to outline their bright plans; but as a mere example of what may be done it is worth while to record a very few samples of "socials" from among the thousand which have been successfully used in Christian Endeavor societies, and which have helped to bring the young people nearer to each other.

"A post-office social, in which each writes a serious or humorous letter to some other member of the society, signing his name.

"A botanical social, with contests in the identification of common plants, and with a microscope exhibition and talk.

"A great phonograph social, with an explanation of the machine, and with illustrations from previously prepared records and from impromptus.

"A hodge-podge social, in which each member is called upon by lot to lead in one game of his own choice.

"A spelling-school, the words to be spelled backwards.

"A puzzle evening, puzzles being placed on small tables and groups of the Endeavorers being sent from table to table at the tap of a bell.

A Bit of the Last Welsh Christian Endeavor Convention.

"A recent-events evening, with bright accounts of the leading features of recent history."

One of the earliest charges against the Society was that it brought the sexes together too frequently in social life, and a standing joke which deserved long ago to be buried under the spreading chestnut-tree was that C. E. stood for "Courting Endeavor," not for Christian Endeavor. But, as many organizations have turned their reproaches and their gibes into badges of honor and distinction, so this free social intercourse between the young men and women has come to be one of the glories of the Christian Endeavor movement. It has been seen to make for purity and modesty, as well as for unconstrained geniality, and has resulted in many happy companionships, and finally in many delightful homes, so that along all the different avenues of social life the Society has aimed to promote naturalness, sanity, freedom from oppressive conventionality, and the genuine Christlike spirit. This whole matter of social democracy among young Christians has been so well put by another* that I cannot do better than to end this chapter with his words.

Free Intercourse between the Sexes.

"What is it to be social? It is to appreciate the meaning of life. It is to realize that we are set here in this world, not for houses, lands, gold, silks, praise, authority, fame, but for character. It is to put first the kingdom of God, and His righteousness.

"Gold separates men. They sneak off, each to his own gulch, jealous lest some one else should pre-empt a valuable claim before he does. Ambition separates men. My brother and I cannot both hold the office at the same time, and therefore—well, 'Heaven helps him that helps himself.' (Some think that is in the Bible.) Spite of trusts and combines, of clubs and cliques, the god of this world is a god of division, of isolation, and it is only as men get into their souls the love of God and the thought of His eternity and theirs that permanently and truly they draw nigh to one another.

"The spirit of snobbishness will kill the socials of any society. Christ would not be admitted to-day into certain circles of so-called Christians, if He came in the working clothes of a carpenter. Good socials must be democratic, and the washerwoman's daughter and ashman's son must be made to feel as much at home as the daughter of Senator Biggun or the son of General Moneybags. Egotism, the feeling that you are better than other people, either on account of a better-filled purse, or because of a better-filled head, or because of some other gift of fortune or industry, will destroy any social. Put in place of this contemptible spirit the humble acknowledgment of sinfulness and unworthiness, and the glad perception that all for whom Christ died are brothers and sisters in Him, and you will have, you cannot help having, successful socials. I do not much care what games you play, or whether you play at all, what refreshments you serve, or whether you let the overburdened stomach alone and serve none at all, sociability does not consist in forms and trappings, but in the spirit. Forget yourselves, remember Christ, seek to win friends for Him, that is my recipe for a good social. *Forget yourselves, remember Christ, seek to win friends for Him."*

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* Amos R. Wells, in "Social to Save."

CHAPTER XXVII.

THE NEW AND THE OLD IN CHRISTIAN ENDEAVOR.

HOW THE CHRISTIAN ENDEAVOR MOVEMENT HAS PUT A NEW MEANING INTO SOME OLD WORDS AND A NEW EMPHASIS UPON OTHERS; AND HOW IT HAS EMBODIED THE IDEAS OF DEVOTION, PROPORTIONATE AND SYSTEMATIC GIVING, AND CIVIC RIGHTEOUSNESS.

> " Christian Endeavor is planting a new phrase in the languages of the world. At our second All-India Christian Endeavor Convention at Allahabad it was unanimously and enthusiastically adopted that '*Christian Endeavor*' be accepted as the one name, untranslated, in every language and dialect in all India, Burma, and Ceylon. Thus the words that mean so much to us in our tongue at home are now in many tongues."
>
> *Rev. G. L. Wharton, India.*

> " It seems to me that in the very inception of this movement the thought that inspired it, the thought that gave it name, was happy and blest. I know of no two words in the English language that are more freighted with deep significance. I know of no title that you could have chosen that would be more heavily weighted with blessing and divine inspiration than these two words."
>
> *Governor Roger Wolcott, of Massachusetts.*

THE new and the old in Christian Endeavor are inextricably intertwined. In one sense it is all new, in another sense it contains nothing new. It has brought new names into the dictionary, but these names are often the signs of old ideas. On the other hand, it has taken words as old as the English language and put a new meaning into them, or at least a new emphasis, and has given them such currency as they have never had before.

One of these words is found in the very name of the Society and its members, "Endeavor," "Endeavorer." The "Standard Dictionary," after describing the Society, defines "Endeavorer" as "one who endeavors, or strives to do something; specifically, a member of the Young People's Society of Christian Endeavor." This word, it is not too much to say, is used fifty times to-day where it was used once a quarter of a century ago. It is often capitalized to-day, whereas then it was written with a small initial; and this increased emphasis upon the word indicates the increased emphasis which the Society has put upon the thing for which the word stands.

The writer has frequently been asked how the Society came to be called by this name, where the original suggestion came from; and he has to confess that he does not know. He has learned of late years that there was once a church in Brooklyn, started, if I mistake not, by the Rev. Edward Eggleston, called the "Church of Christian Endeavor." I have since learned, too, that there was a society among the deaf mutes of an institution in Lawrence thirty years ago, called "The Society of Christian Endeavor." It may have been that this name, either from the church or from the deaf-mute asylum, was seen by the author, and filtered into his mind without his knowing it; and, when the time came for naming the new society, some subconscious act may have recalled the name he had heard before. It would be interesting if it could be proved that a society in a deaf-mute asylum suggested the name to the movement whose members take audible part in every meeting.

An Unhackneyed Name.

However this may be, the name has doubtless had not a little to do with the success of the Society. It was unhackneyed, and suggested fresh, vigorous, strenuous life, the very life that is suited to young Christians. It has been found a difficult name, to be sure, to translate into other tongues; but, though several unsuccessful attempts have often been made on the introduction of the Society into a foreign country to translate the name, the members have after a time settled down on a nomenclature satisfactory to all.

The greatest difficulties of translation have naturally occurred in Oriental languages, especially the Chinese, where, as is often recalled, the original name of the society as given in the Fukien province, the first district in China to accept Christian Endeavor, was "The Drum-Around-and-Rouse-Up Society," by no means an inappropriate, though a cumbrous, name. In the Cantonese dialect it was called by the circumlocution, the "Urge-on-in-the-Service-of-Salvation's-Lord Society."

Since the English word "endeavor" comes from the two French words *en devoir,* it would seem to be easy to put it back again into French; but this has not proved to be the case, and the somewhat less meaningful phrase, "Society of Christian Activity," has been adopted in French-speaking lands.

There are other phrases and words which the Christian Endeavor societies have so thoroughly adopted as their own that they almost seem to have originated them. They have certainly originated the combinations in which they are used to-day. For instance, "lookout committee" finds a place in the "Standard Dictionary," and is defined as "a committee in the Society of Christian Endeavor, whose duties are to bring in new members, to introduce them to the work, etc." So with various other committees, "social committee," "prayer-meeting committee," "calling committee," "missionary committee," "sunshine committee," these are all old words, but in their combination and accepted use to-day have been given an entirely new and a very definite meaning.

Inter-denominational.

The word "interdenominational" was heard but seldom, if ever, a quarter of a century ago. We used the words "denominational" and "undenominational" frequently enough; but interdenominationalism had scarcely been born, and there was little need to name it. Now "interdenominational" is as common and well understood as "undenominational," and stands for as definite and important a feature of religious life.

The words "consecration" and "consecration-meeting," too, have had a volume of new meaning put into them by the Christian Endeavor movement. "Consecration" stands not for some mystical emotion, and not only for the renunciation of self and the making sacred of one's time and money and ability to God, though of course the word must always contain this, but it stands also for the *outspoken* devotion of the young person to the Lord Jesus Christ at the monthly meeting; it stands for a renewal of the vows made by every Endeavorer when he joins the society, and a renewal of the expression of his allegiance to his God.

There are other phrases that have come in the wake of Christian Endeavor, which are no less telling and self-descriptive. What, for instance, could so well describe Christian Endeavor work among the sailors as "Floating societies"? What two words could tell more of a society among the soldiers than "Barrack society"?

Subsidiary Organizations.

This is an appropriate place, also, to speak of the subsidiary organizations which have clustered around the Christian Endeavor movement. Some one has happily compared them to the beautiful chapels that surround a great cathedral. They add to its value, its utility, and its beauty without detracting from the main edifice. Some worshippers find help and comfort in one chapel, and some in another; and, while none are compelled to kneel in any one of them, they are often filled with devotees, who are also the worshippers in the main cathedral itself.

Oftentimes have I been through the great cathedrals of Europe, and have thought at first that they were quite empty and destitute of worshippers, but in some side aisle, or behind the altar, I have come across a company of devout Christians, who have found in the altar or the saint to whom the chapel was dedicated something that especially fitted their religious needs. That which we sturdy children of the Reformation may regard as born of superstitious ignorance finds a counterpart which no Protestant can object to, in the different activities which earnest Christians find for themselves, according to their age, their abilities and circumstances.

Around the Christian Endeavor cathedral have grouped themselves the Quiet Hour chapel, the Tenth Legion chapel, the Macedonian Phalanx chapel, the Home Circle, and the Rural Christian Endeavor chapels. Though learned professors may ascribe these to "the oath craze," those who carefully study the history of the Society, and practically enter into its life, find them as inevitable and necessary as the Society itself. If they are not needed and do not fill a need of human nature, they will soon fall into disuse, and they will be used more or less according to their real value in meeting the needs of the times.

The Quiet Hour.

Among these auxiliaries of the Christian Endeavor movement none have met a felt need of the time perhaps so much as "the Quiet Hour." Something like ten years ago it was forced upon the attention of the writer, especially as he studied the great conventions, that there was an element lacking which might be supplied. The Christian Endeavorers were full of vivacity, activity, and genuine devotion. Their meetings did not lack enthusiasm, and their consecration-meetings were full of solemnity and genuine spiritual power; but it seemed to him that too little time was given to reflection, meditation, and communion with God. In order to support the vast amount of *doing*, there must be more and more *being* behind it. Activities must spring from heart devotion, and, to cultivate this, time must be rigorously set apart. The larger the activities, the greater the need for these periods of devotion.

The Keswick movement and other such efforts for the deepening of the spiritual life have conclusively shown how, when well guarded and not allowed to run into fanaticism, the most useful philanthropies and the largest activities flow from the deepest spiritual springs. So it was proposed that those who wished should band themselves together in a purely voluntary organization called "the Comrades of the Quiet Hour." The name was chosen rather than the similar name of "The Morning Watch" in order to give the utmost freedom as to the time which should be devoted to meditation and personal communion with God, though the morning hour was strongly recommended.

Those who became "comrades" agreed to spend fifteen minutes a day not merely in Bible-reading and petition, but in genuine personal communion with the Unseen. As soon as proposed, the idea attracted the attention of a great multitude of young people, and testimonies began to pour in from all directions, of the exceeding value of a "Quiet Hour" in personal experience. Lives were brightened, Christian hope revived, assurance of salvation made doubly sure, because the Comrades had learned the secret of personal communion by actually practising it. Quiet Hour literature began to abound; "Quiet Hours" led by some of the most eminent Christians* in the land began to be held in connection with the conventions both State and national. Now more than 40,000 have been definitely enrolled as "Comrades" in different lands, and probably many times that number have been affected and influenced by the thought, and have learned the secret of meditation, which is no longer "a lost art" among a multitude of Christian youth.

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* Dr. Floyd W. Tomkins, President H. C. King, the Rev. J. Wilbur Chapman, D.D., Mr. William R. Moody and many others.

The Tenth Legion.

Another instance in which an old name has been filled with a new meaning is found in the "Tenth Legion." The name of Cæsar's picked troops, upon which he could always rely, was given originally by the New York City Union to a tithe-givers' league, which was at first but local in its work and application. But what was good for New York was good for the rest of the Union; and the suggestion, originally made by Mr. W. L. Amerman in the year 1897, was adopted by the American United Society, which at once commenced to promote the "Tenth Legion" on a larger scale. Many thousands have enrolled themselves under this banner, or, to refer to a former figure, have found help and comfort in this chapel of the Christian Endeavor cathedral, and multitudes of young people, when "the Tenth Legion" is now spoken of, think not of Cæsar's blood-stained troops, but of Christ's army of young people who have resolved to devote one-tenth of their income, be it large or small, to the cause which fights against the hosts of sin throughout the world.

The Macedonian Phalanx.

"The Macedonian Phalanx" may seem to some a fanciful name, but it stands for an attempt to meet a real need in a natural way; and, when one thinks of it, no name could be more appropriate than the "Macedonian Phalanx," proposed first by Professor Amos R. Wells, to designate this effort of the Christian Endeavor Society to answer the old cry, which is still repeated after 1900 years, "Come over into Macedonia and help us!" It was felt, and most naturally, that many young people would be far more interested in giving their money for the support of a definite missionary, native preacher, teacher, Bible woman, or other Christian worker, or a student preparing for Christian work, or for some definite and distinct part of mission work, as a hospital, free hospital bed, mission-boat-building, church-planting, Sunday-school, and the like, than to put their money into some great treasury that swallowed up hundreds of thousands of other dollars without telling them just what their money was used for. So any individual or society that gives at least twenty dollars a year for mission work, through its own denomination, and desires to have it devoted to some special purpose of this sort, can belong to the Macedonian Phalanx.

Many, to be sure, who really belong to "the Macedonian Phalanx" have not thought it necessary to enroll their names; but it has given a great stimulus to the idea of personal, definite missionary work,—the idea of working twenty-four hours a day for the Master, twelve hours in one's own home land while about one's every-day occupations, and twelve hours through the substitute on the opposite side of the globe. This idea is adopted by many missionary societies in the so-called "Forward Movements" of the day, and has proved a great blessing, not only to the mission cause, but to the givers at home, in linking them definitely with the work and workers who otherwise might seem so hazy and far away.

The Civic Club.

The "Civic Club" is an organization which will be described more at length in the chapter on Good Citizenship Endeavors, but is another of the adjuncts of the Society, which might well be made of larger use than it ever has been.

The "Home Circle" is an effort proposed by the President of the United Society at the convention in Nashville in the interests of home religion and family worship. As has been said,

"There are tens of thousands of families now, where one or both of the heads of the household are or have been active members of the Society. If Christian Endeavor means anything to them, it means that they will carry their religion into their new-made homes. It is as natural that Christian Endeavor should stand for Christian family life as for Christian citizenship or Christian missions. And so the members of the Home Circle say to each other and their Master, 'Trusting in the Lord Jesus Christ for strength, we will endeavor to maintain family worship in our home, and will strive to make it, through kindness, courtesy, and mutual helpfulness, a household of God.' "

Rural Family Endeavor.

An effort somewhat allied to this is one proposed by Secretary Clements of the New York Union to bring the benefit of Christian Endeavor to isolated country homes, whose members on account of distance from church, or because of the impassable roads of winter, could not get to the meetings. It is called "Rural Family Endeavor," and makes it possible for a single family to form a little Christian Endeavor society of its own, auxiliary to the larger society in the church which the members attend. It also makes it possible for groups of neighbors, living far from the church, to meet together in a simple Christian Endeavor service, and thus bring the means of grace to their very doors. This department of Christian Endeavor will doubtless meet the need of many scattered communities, and we already hear of eighteen rural family Endeavor societies started in the republic of Brazil.

It must be remembered that the value of these co-operating organizations is not to be measured, by any means, by the numbers enrolled in them, though in the case of many these are very large. But one of their chief values is that they give an opportunity of projecting an idea; they materialize and embody, so to speak, a thought that would otherwise be evanescent. They give something to talk about, something tangible to describe; they clothe in flesh and blood a spirit which needs a "local habitation and a name." They do far more good than statistics can tell, or than the members enrolled would signify, even though they are numbered by tens of thousands.

CHAPTER XXVIII.

CHRISTIAN ENDEAVOR IN THE AMERICAS.

THE STORY OF THE CHRISTIAN ENDEAVOR SOCIETY FROM ALASKA IN THE NORTH TO TIERRA DEL FUEGO IN THE SOUTH, AND THE CAUSES AND ELEMENTS OF ITS GROWTH, ARE THE BURDEN OF THIS CHAPTER.

> "The work of the Christian Endeavor Society during the quarter of a century of its existence has been far-reaching in its effect for good. To make better citizens, to lift up the standard of American manhood and womanhood, is to do the greatest service to the country."
>
> *President Theodore Roosevelt.*
>
> "I extend the most cordial greetings to the members of the Young People's Societies of Christian Endeavor. They are engaged in a work of vast importance to the entire country; a work which belongs to our civilization; a work which makes for better people, better homes, and a better republic. They are a mighty force for good, and are worthy of the utmost encouragement and support. I wish them the largest success in their beneficent enterprise."
>
> *Hon. Charles W. Fairbanks,*
> *Vice-President of the United States.*

TO condense the story of Christian Endeavor in the three Americas—North, South, and Central—into one brief chapter, is a difficult undertaking. Of course only the salient features of this history can here be presented, but other details will be found in other chapters of the story of the development of the movement.

The beginnings of the Society in America need not be detailed here since it is the story, already rehearsed, of the beginning of Christian Endeavor throughout the world. Some of the important conventions and leading events in the American history have also been previously described.

Probably nothing has done more to spread the knowledge of the Society and its principles from Maine to Oregon and from Manitoba to Texas than the great conventions, which are inseparably connected with the history of this last twenty-five years. They have compelled attention. They have often silenced adverse arguments. They have heartened friends. They have aroused inquiry in the general public, which would otherwise have stood aloof, knowing little and caring less for the Society. "What is this new thing?" "What is Christian Endeavor? And what do the Endeavorers seek to accomplish?"

If people have not said with some of old, "These who have turned the world upside down are come hither also," they have at least said, "These that have compelled the attention of press and pulpit by their numbers and enthusiasm, who have been the subject of conversation in the restaurant and at the street corner, who have moved the city government and the State and national authorities to give them a welcome, have come hither also; and what does it all mean?"

Conventions in America.

The Endeavorers have been glad to answer: "Christian Endeavor means that we stand for Christ and the church. It means that we desire to do whatever He would like to have us do. It means a virile, hopeful, heroic type of Christianity, and this is what has attracted the young people and their well-wishers from far and near. It means that the religion of Christ is not dead or dying. It means that the old gospel has within it vitality enough to take on new forms, when changed conditions make 'ancient good uncouth'."

Two or three of these earlier meetings have already been described. The conventions in Saratoga in 1886 and 1887 will always be remembered by those who attended them as meetings of rare spiritual power. The type was then so new that they made even a deeper impression upon those in attendance than much larger gatherings, even though just as spiritual, would make to-day.

There are of course certain advantages in meetings that number two thousand, which cannot be altogether shared by those that number from twenty to forty thousand. The personal enjoyment where one can hear every word and catch every expression of the speaker's face is greater, perhaps, than in the vast building, where the speaker recedes into a dim and distant perspective. But the sense of the triumphant power of Christianity, of the mighty army of young Christians, which is so gracious a feature of the modern convention, is wanting in the small gatherings; and in these days there are so many smaller meetings in connection with the great conventions that the peculiar value of the smaller gathering is not lost, while there is no other convocation held in the course of the year, besides the young people's conventions, that gives the triumphant sense of the mass and power of the hosts of God.

"Saratoga, '87," was followed by a series of conventions —Chicago, 1888, Philadelphia, 1889, St. Louis, 1890, and Minneapolis, 1891—each one marking growth in numbers and in strength, and each one making a more decided impression than the last upon the country, and bringing greater and greater encouragement to those who were interested in the Christian Endeavor army.

Cities began to vie with each other in their desire for the convention. The city governments and boards of trade, mayors and governors and leading merchants, would send strenuous appeals to each convention, asking that the next might be held within their borders. These appeals became decidedly embarrassing to the trustees of the United Society, who had to decide between the rival claims, and who could often feelingly repeat the words of the old lines,

> " How happy could I be with either,
> Were t'other dear charmer away!"

The convention in New York in 1892 was not only a record-breaker in numbers, but it was the first to impress the country with the extent and rapid growth of Christian Endeavor. It has already been alluded to, and it is sufficient to say that the echoes awakened in Madison Square Garden in those hot July days have not yet died away. They were heard around the world, and in distant parts of China and India the writer has been asked for further particulars of the wonderful convention that so impressed all who read of it as well as those who attended it.

Montreal 1893.

The convention of 1893 was held in Montreal; and, though a riot was threatened by the hoodlums of the Catholic population, excited by their priests and some of their newspapers, because of an unguarded utterance by one of the convention speakers, comparing Catholicism to Hinduism, the meeting passed off triumphantly. The Catholic mayor, who suppressed the incipient riot by turning the hose upon the rowdies, received a great ovation from the Endeavorers, especially when he declared in his farewell speech that Montreal, too, like the Endeavorers, stood "for Christ and the church," and that "her steeples were and always had been higher than her factory chimneys."

The convention of 1894 at Cleveland tested the pluck of the Endeavorers, for it was held at the very height of the greatest railroad strike that America has ever known. Roads were tied up in every direction, and it was uncertain whether any one who started would reach the convention. But tens of thousands did start, and the strikers themselves, recognizing the pacific and Christian purposes of the Endeavorers, let the convention trains go through without delay or molestation. The martyr president, McKinley, then the governor of Ohio, was an interested attendant at this convention, and spoke ringing words for Christian citizenship. The great convention in Boston in 1895 has already been described.

Washington, 1896.

The convention of 1896 was on a magnificent scale, and was held in the capital city of Washington. Three great tents, each holding ten thousand people, Tent Endeavor, Tent Williston, and Tent Washington, spread their great white wings over the "White Lot," the use of which the government gave the Endeavorers as a special favor. One of these tents blew down in a tremendous cyclonic storm the night before the convention was to begin. But the meeting opened on time in spite of the rain, and by the vigorous enterprise of the Washington committee the wrecked tent was repaired, re-erected, and ready for occupation on the third day of the convention. This convention will long be remembered because of the wonderful praise service, held on the east front of the Capitol, conducted by Mr. Percy S. Foster, one of the most beloved and efficient of the leaders of Christian Endeavor song. A choir of five thousand was massed upon the great steps of the Capitol, and a throng estimated at all the way from fifty to a hundred thousand swelled the grand volume of the chorus. It is said that the magnificent anthem, "Holy, holy, holy, Lord God almighty," was heard more than a mile away, by people upon the streets and in their homes.

San Francisco, 1897.

In 1897 the Christian Endeavorers carried out perhaps the greatest religious excursion ever known in American history, for twenty-five thousand persons, it is said, crossed the mountains to California to attend the Seventeenth International Convention. The railroad authorities on the Pacific coast could not be convinced that any such numbers would think of attending the convention. To the secretary of the United Society, Mr. John Willis Baer, who went out to California especially to prepare for the meetings, one of the vice-presidents of a transcontinental railway said, when told that ten thousand might cross the mountains: "Young man, cut those figures right in two. I know better than you do. A convention was never held that would bring five thousand people from the East." The "young man" subsided, but it was found that his figures were too small by more than one-half, and the result was that, having prepared for only five thousand, the railways were utterly unprepared to cope with five times that number. Some of the many excursion trains were nine or ten days in crossing the continent. Mountains of baggage were piled up awaiting claimants, some of whom did not get their belongings until the convention was well over.

In spite of these difficulties, however, perhaps in part because of them, the convention was a magnificent success, and will long be remembered by the people on the coast.

In 1898 the Endeavor hosts went to Nashville, and had the use of the fine buildings in which the exposition of Southern industries had been held. The report of the convention says: "Nashville has enjoyed the very best Christian Endeavor convention yet held in the world. In every particular except numbers the convention surpassed its splendid predecessors. It was more practically helpful, more spiritually uplifting; it was more magnificently patriotic, more strikingly brotherly, more thoughtful, more expressive, more cordial, and more lovable." It was made memorable by the fraternal union of the Blue and the Gray. In the presence of Gen. O. O. Howard of the Union army and Gen. Clement A. Evans, formerly of the Confederate army, and also of Gen. John T. Morgan, who commanded the Union forces in the battle of Nashville, this sentiment was incarnated. A piece

The Blue and the Gray at Nashville.

of the original "Old Glory," which had been owned by a Nashville Unionist, who kept it sewed up in his coverlid during the war, and brought it out to wave over the capitol when the Union forces entered it, had been given to the president of the United Society. When he introduced the former Confederate General Evans, he handed it to the general, who received it, with emotion, and said, "In all the charges I have made against this flag I have never seen it floating befor me on crested ridge or parapet with resentment toward it in my heart."

In 1899 a most successful convention was held in Detroit. The two big tents were surrounded by many smaller ones, and the "White City" was the centre of attraction for tens of thousands for nearly a week. Three hundred thousand people, it is said, attended the one hundred and fifty different sessions; and the Quiet Hours, the Conferences for local-union officers, the prison conference, and other smaller meetings, as well as the great tent gatherings, made this convention memorable.

In 1900 the American Endeavorers united in the World's Convention in the city of London, as has already been described; but in 1901 the International Convention was again held on American soil, this time in the hospitable city of Cincinnati. The traditions of the past were fully maintained in this meeting, though the reputation of the city as somewhat torrid in the month of July—a reputation which it failed to bear out, certainly during this convention week, which was delightfully cool and comfortable—prevented as large an attendance as at some other meetings.

Denver, 1903.

In 1903 the Endeavorers journeyed half across the continent to hold their convention in the beautiful city of Denver. This was the first of the biennial conventions, which had been voted two years before, in order that in the intervening year more emphasis might be put upon the State and local conventions. The meeting-place was exactly a mile high, and the spiritual altitude well corresponded to the physical. The Rev. R. J. Campbell, the successor of Dr. Parker in the City Temple of London, attended this convention, and was a great attraction whenever he spoke in tent or church. The only untoward event was the collapse of the great tent in a hurricane on the last afternoon. Eight thousand persons were beneath its canvas roof at the time; but by the mercy of God, and because of the coolness and self-control of the great audience, no one was seriously hurt. In fact, scarcely a scratch was received by any one, but the imprisoned multitudes cut their way through the canvas, and five minutes afterward were standing upon the débris and piles of lumber near by, singing "Praise God from whom all blessings flow."

Tent Endeavor, Denver Christian Endeavor Convention.

The last convention that comes within the survey of this history was held in the city of Baltimore in 1905, and it has gone down in the history of conventions as perhaps the most enthusiastic and in some respects the most remarkable of any that has ever been held. The building used, the great armory hall of the Fifth Regiment, was the largest ever used, and was seated for 16,500 people; while the Lyric Hall near by and many churches were also used. The most important advance step taken was the proposition to mark the completion of the first quarter-century of the Christian Endeavor movement by the raising of a Memorial Fund for the erection of suitable Christian Endeavor headquarters, and for an endowment sufficient to put the world-wide extension work of Endeavor on a permanent basis. "The atmosphere may have been sticky and uncomfortable," says a reporter of this meeting; "but it was too heavily charged with cheer and joy, enthusiasm and evangelism, for misanthropy. Numbers came, and numbers count, and never was there a more convincing proof of the inherent vitality and vigor of the Christian Endeavor movement than was given in Baltimore."

Other Factors in the Growth of American Endeavor.

While the great conventions make the deepest impression upon the general public, they are not by any means the only factor, nor perhaps the largest factor, in the growth of the Christian Endeavor movement. Many of these other influences are unseen at first, but they are none the less potent. Some of these, like the rise and progress of "the Quiet Hour" and the "Tenth Legion," the development of the local union and the State union, have been described in other chapters.

One of the most reassuring features of the movement is its ability to develop new forms, and to adopt new methods when they are needed. A striking illustration of this is found in the "Increase Campaign." It was in the year 1902 that the writer was attending the Ohio State convention in Zanesville. It was a good meeting, large, enthusiastic, full of vigor. But it seemed to him that more yet might be accomplished, and that there was some danger that the Endeavorers of Ohio and in other commonwealths might settle down to the idea that they had won the victory, and that there was little more land to be possessed. So at one of the meetings he proposed an "Increase Campaign," and that during the next year the Ohio Endeavorers should strive to add ten per cent to the number of their societies. It seemed like a large task, for there were already between three and four thousand societies in the Buckeye State, and it was supposed that nearly all the churches that desired Christian Endeavor societies already had them.

The Increase Campaign.

But the leaders of the State union, especially the indefatigable field secretary, Rev. C. H. Hubbell, took up the idea with enthusiasm, went to work with a will, and before the twelve months were out had gained their ten per cent. Within two years more than seven hundred new societies had been formed in Ohio, and her officers intend to close the puarter-century year with a thousand new Endeavor societies to their credit.

This idea was taken up with almost equal enthusiasm in other States. In some of them it was a much smaller task to gain their ten per cent, for they had comparatively few to base a percentage on. Thus Indian Territory and Oklahoma added 211 new societies, making a gain of sixty-four and a half per cent in two years. Indiana gained more than thirty per cent by adding 577 societies. Louisiana added 42 societies, nearly fifty per cent of all she had before. Assiniboia gained more than fifty per cent, while Hawaii surpassed all records by more than doubling her societies, which she did in two years by adding twenty-five to the numbers of January, 1903. The total gain in societies in the United States and Canada in the two years following the beginning of the Increase Campaign was 6,780, an average of more than twenty-three per cent.

In 1905 the Increase Campaign idea was enlarged by making it a "Betterment" as well as an "Increase campaign," and by the proposition that it should extend over ten years, by which time it was hoped that all the States would double their numbers. Better meetings, larger missionary contributions, and better citizenship efforts were all to be recognized at the Baltimore convention, and thousands of local societies and hundreds of local unions were recorded in Secretary Vogt's Recognition Leaflet, given out at Baltimore to recognize the reports received by him of specially fine work done by the societies during 1904 and 1905. It is a pamphlet of seventy large and closely printed pages, with double columns giving only a line to each society, but every line, by a system of numerals, signifying a lot of splendid work reported by that society.

State Field Secretaries.

A later development of the Society in America, but a very natural one, is the employment of field secretaries by the different States whose work has grown so large and important as to need some one to give his whole time and attention to it. This was started in Ohio in 1901, and has been followed by Maine and California, Oregon and Colorado, Massachusetts, New York, Kentucky, and other States. These field secretaries have often been ministers of various denominations, though sometimes young laymen are chosen; but in every instance they have not only rendered valuable service to the Endeavor movement, but in many ways have helped the churches in other lines, "doing the work of an evangelist" oftentimes, and strengthening in many ways the weak places in the walls of Zion.

The developments in North America of the Christian Endeavor Society among others than those of the Caucasian race deserves more attention than can be given in this chapter. The colored societies are very numerous, and are constantly increasing. Two of the most eminent bishops of the colored churches have long been members of the board of trustees of the United Society, and another of the race represents the colored Baptist churches. No color line is ever drawn in the national conventions, and such speakers as Bishop Arnett and Bishop Walters and Booker T. Washington are among the most acceptable Christian Endeavor convention orators.

The colored societies of the African Methodist Episcopal Church are called "Allen Societies" after one of their leaders, and the societies in the African Methodist Episcopal Zion Church belong to the so-called "Varick Union." In Florida alone there were at the last report 163 societies of the "Allen League of Christian Endeavor," 143 of which had been formed in the previous year.

Christian Endeavor Among the Indians.

The work of Christian Endeavor among the North American Indians has always been most interesting. A home missionary tells of seeing a company of young Indians starting out one day on their bronchos for a new settlement some miles distant. When he asked them where they were going, they told him that they were the committee of the Christian Endeavor society of that reservation, and that they were going to form another society in this new settlement of whites for which they were bound. Truly that is a reversal of former history, when the Indians carry the gospel to the whites.

Among many tribes of Indians are whole-souled Endeavorers; and, when the Rosebud Indian Reservation of South Dakota was opened up last year, Christian Endeavor entered as soon as the white settlers, and found itself no stranger in the happy hunting-grounds of the red men.

There are but four societies in Alaska, but some most admirable and active Endeavorers are found among them. The Rev. Mr. Marsden, a full-blooded Alaskan, has long been active in the work, and has been an acceptable speaker at more than one convention.

The Chinese Endeavorers in America are among the most generous and devoted of all. The society which has long held the record for the largest benevolence, barring only one in all the land, is a Chinese society in San Francisco, which for a number of years has averaged about $1,800 a year for mission work.

Canadian Endeavorers at Dr. Clark's Birthplace, Aylmer, Quebec.

It is not necessary to mention the different nationalities in America that are interested in the Endeavor movement, since, though they sometimes meet by themselves, they also form an integral part of the American hosts. It is necessary only to say that there are societies speaking German and Welsh, Bohemian, Polish, Hungarian, Swedish, and Norwegian. Almost all of these Endeavorers are bilingual, and also join in the meetings and the work of their English-speaking comrades. A large conference of the German societies of the Atlantic district was recently held in Brooklyn, a German Endeavor paper was proposed, and a general secretary was chosen, while the Welsh societies also have a yearly convention of their own, usually in one of the interior States.

In the Dominion of Canada.

Canada and the United States for all Christian Endeavor purposes may be considered as one country, for they belong to the same international union, and their interests are largely the same, though a Dominion Union has also been formed to give especial attention to Canadian affairs. In two or three of the Provinces of Canada there was for several years an apparent decline in the Christian Endeavor movement, and an actual

The Cathedral in Mexico City.

loss in the numbers reported, the only country in the world, so far as I know, of which this could be said. This decline was most marked in the Maritime Provinces and in Ontario, but it is believed to be only temporary. Indeed, there are already signs of quickening in these Provinces. The Quebec Union, splendidly manned, was never more active than now, and in Manitoba and the Northwest constant and rapid gain has been reported.

Mexico's Endeavorers.

Mexico has long had a vigorous and devoted Christian Endeavor contingent. The missionaries, especially of the Congregational and Presbyterian churches, have taken great interest in the Society from the start. Some of the noblest examples of heroism in Christian work, of determination in overcoming obstacles, of long and difficult journeys taken to attend the conventions, come from this great republic. Mexico's last records show 133 Christian Endeavor societies, a gain in membership, though not in societies, of 25 per cent. Their last convention was reported to be the "best yet," and new plans were laid for the larger work of the future. The official organ of the society is *El Esforzado Mexicano*, and a good one it is. No one has done more for Christian Endeavor in Mexico than Mrs. C. S. Williams, of the Presbyterian Board, who has long been the secretary of the Union. Rev. James D. Eaton, D. D., and Mrs. Eaton, among other missionaries, have also been especially helpful to the cause in its earlier days.

As we go farther south, we find in Costa Rica ten societies, in Guatemala three, while others are reported on the Mosquito Coast and in other parts of Central America. The islands on the American coast are treated in another chapter.

In South America.

Coming to South America, we find that Brazil is pre-eminently the Christian Endeavor country of this part of America. Here are found 62 societies, 43 of them being in the enterprising province of

Sao Paulo. Exceedingly interesting accounts come from Brazil of picturesque conventions and of faithful work done by the Endeavorers. The growth in this great country has been most remarkable of late years, considering the obstacles encountered and the great predominance of the Catholic Church. In 1900 there were only two societies in all Brazil; now the two have been multiplied by thirty-two. Most practical and efficient work, too, is done by the Brazilian Endeavorers. The Anglican society of São Paulo, for instance, conducts a seamen's reading-room, where sailors of all nationalities may find a welcome and literature in their own language. The Union Presbyterian Endeavorers of the same city do much out-of-door missionary work, holding meetings in different parts of the city and in the suburbs. The native

The Second National Christian Endeavor Convention in Brazil.

Brazilians are trying to interest the Germans, Italians, and other nationalities in Christian Endeavor with large hope of success, and the last national convention that was held was one of unequalled power. At this convention sixteen ministers, representing five denominations, took part, and greetings were received from many parts of the world. A chorus sang for the first time the new national Christian Endeavor hymn, written by Teixira da Silva, while the evangelistic spirit was marked throughout the convention, and is characteristic of Brazilian Endeavor.

Group of Endeavorers in São Paulo, Brazil.

Missionaries of various denominations have very efficiently helped the cause. To Mr. R. W. Fenn, of the Presbyterian mission in Brazil, must be given especial credit for enthusiastic labors while he was in Brazil, and for raising money to help the Endeavorers there since he returned to America. Of all the Brazilians, none have done more for the cause than the general secretary of the Brazilian Union, Rev. Eliezer dos Sanctos Saraiva.

But little as yet has come to the knowledge of the writer concerning other South American countries, though most of them have small Christian Endeavor contingents, and have doubtless made interesting history, were it only known. Colombia is credited with five societies, Chile with six, British Guiana, where the Society has been especially vigorous, has eleven, while other societies are known to exist in the Argentine Republic, in Uruguay and Venezuela. It is evidently the intention of the Endeavorers of this great section of America, as it certainly is of the officers of the World's Union, that South America shall not be the "neglected continent" of Christian Endeavor.

CHAPTER XXIX.

CHRISTIAN ENDEAVOR IN EUROPE.

TELLING THE PART OF GREAT BRITAIN, GERMANY, AND THE OTHER COUNTRIES OF CONTINENTAL EUROPE IN THE WORK OF CHRISTIAN ENDEAVOR, ITS BEGINNINGS AND SUBSEQUENT GROWTH IN ALL THESE LANDS.

> "To our dear brothers in Christian Endeavor who here represent the great European nationalities — France and Spain, Germany and Sweden, Switzerland and Italy, and perchance others also, I would say: 'Surely your coming is the expression of a warm desire for a good understanding between nation and nation. We reciprocate that sentiment. Your presence here is a prophecy of that perhaps distant but sure-coming day, when nation shall not vex nation, and when they shall learn war no more.'"
>
> *Rev. J. B. Morgan, at the London Convention.*

THE story of the Christian Endeavor movement in every country in Europe is but a repetition of the ever-interesting story of providential openings, small beginnings, numerous obstacles, and finally substantial growth; at least this is the story of the Society where it has been in existence long enough to get beyond its initial stage, and really make a home and a welcome for itself.

The beginning of the Society in Great Britain and one of the great conventions there have already been described at some length, and the recent growth has been so many-sided and so general throughout all parts of the United Kingdom that only the briefest view can be given in this chapter. Other

OFFICERS AND WORKERS IN EUROPE.

Rev. Horace Dutton,
Switzerland.
Rev. Frederick Blecher,
Germany.
Rev. J. H. House,
Salonica, Macedonia.

Vicente Mateu,
Treasurer of the Spanish C. E.
Efr. Rang,
Johanneslund, Stockholm.
Rev. V. Van Der Beken,
General Secretary, France.

chapters will tell more of the works of mercy and various lines of church and philanthropic activity undertaken by the British Endeavorers.

For the most part, Christian Endeavor in Great Britain has developed along the same lines that the Society has followed in America, and many of the plans used in America, like the "Quiet Hour," the "Tenth Legion," the "Increase Campaign," etc., have been found of equal value in Great Britain. It has also developed national characteristics of its own, as the Society is sure to do, owing to its flexibility and adaptability of method.

The Sunday-School Union was the first sponsor for Christian Endeavor in Great Britain, and, when there were but a few societies in all the country besides the original British society in the High Street Church of Crewe, invited the writer to tell the British public something of the new organization. This was in 1888, and the invitation was repeated in 1891, when the quartette of American ministers already named visited a score of different places in Great Britain, including such important centres as Bristol, Portsmouth, Taunton, Boston, Colchester, Sunderland, besides holding a number of meetings in different parts of London. They undertook the journey at their own expense, except so far as travelling-expenses from place to place in England were concerned, and they were everywhere most kindly and hospitably received.

Great Conventions in Great Britain.

From this time the cause went rapidly forward. The conventions are upon the same generous scale as in America, and Manchester and Birmingham and Sheffield and Glasgow and Belfast and Newcastle and Bristol are all memorable in Christian Endeavor convention annals. The national convention of 1904, held in London, was particularly memorable because of the formation of the European Christian Endeavor Central

Bureau. Representatives from a dozen different countries in Europe met in a room of the Sunday-School Union on the Old Bailey, and formed the European Union, which is destined to do a great and most-needed work throughout all the Continent, bringing together the forces that speak so many different languages, and yet are all united in the bonds of Christian Endeavor. Since the Society began to gather strength and headway in Great Britain its affairs have been wisely managed by a National Council representing all denominations and all parts of the United Kingdom. This Council chooses the president of the Union, and also a chairman to preside over its own deliberations every year.

Nor has the president been any mere figurehead, but has always done efficient service, travelling hither and yon, from Land's End to John O' Groat's, wherever he was called by the Endeavorers. Even so busy a man as the Rev. F. B. Meyer found time to accept the presidency of the British Union with all that it involved, for one year, and sacredly set apart one day out of every week from his multifarious duties to answer Christian Endeavor calls from far and near. Rev. John R. Fleming, during the year of his incumbency of the office, stimulated the literary as well as the spiritual side of Christian Endeavor, and still continues to guide the literary circles with courses of studies in general reading, in the Bible, and in church history. The eloquent voice of the Rev. Joseph Brown Morgan, one of the earlier presidents, was heard in every part of Great Britain pleading for the principles of Christian Endeavor.

The Rev. W. Bainbridge was most active during the year of his presidency in presenting Christian Endeavor to the eye as well as the ear by means of beautifully illustrated lectures. The Rev. E. R. Barrett was untiring in his efforts, during his incumbency, while the present president, the Rev. Bishop E. R. Hassé, is no less zealous in his efforts for the advancement of the cause. A different denomination each year is represented in the presidential chair, and all these incumbents are busy men with large parishes of their own to look after.

But, while presidents come and presidents go, the Rev. W. Knight Chaplin, the secretary of the Union, remains at his post, which he has occupied from the formation of the national union. With marvellous industry he not only attends to his secretarial duties, but edits *The Christian Endeavour Times* as well, preaches on Sunday to his own congregation, and goes here and there throughout Great Britain to scores of conventions at the call of the Endeavorers.

Scotch, Irish, and Welsh Unions.

The different parts of the United Kingdom, Ireland, Scotland, and Wales, have developed their own Christian Endeavor unions, and have their own annual conventions, meetings large in numbers and of wide influence. Somewhat like the State unions in America, they manage their own affairs, but are in sympathetic relations with the national union. The Scotch, Irish, and Welsh contingents all have their characteristics, and all add their own individual harmonious note to the Christian Endeavor symphony. The Isle of Man, too, has its own vigorous "Manx Union," with an admirable monthly magazine of its own devoted to the interests of Christian Endeavor.

Some of the local unions of Great Britain are of great strength and importance, the London Union, indeed, being the largest in the world, with more than seven hundred societies, divided into nineteen divisions, each doing what it can for the spiritual uplift of the world's metropolis.

The Yorkshire Union and the Lancashire and Cheshire Federation also number tens of thousands of Endeavorers, and, like many other vigorous local unions, have a distinct and most vigorous life of their own. A considerable number of societies are not as yet connected with the national union, so that the total number is larger than the reports indicate.

To attempt to characterize the work of these unions in detail would be a hopeless task. A volume should be given to each one, but the writer can say from personal visits to almost every one of them that no more enthusiastic companies of Christian Endeavorers meet together in any part of the world than are found in these British unions. Indeed, he would give the palm to them for hearty and uplifting congregational singing, and for genuine enthusiasm which stirs a speaker's heart and brings out the best that is in him they divide the honors with their Australian brethren, if they do not excel all others. British and Australian audiences are far more demonstrative and inspiring to address than those in America or in most other parts of the world.

The different divisions of the Methodist Church, with the exception of the Wesleyan, have fostered Christian Endeavor more heartily than the other denominations, and have reaped the advantage of such fostering care. Especially have the Primitive Methodists made great progress of late years in the number and vigor of their societies. The rise and progress of the Church of England Christian Endeavor Union with its helpful meetings and its admirable magazine has been most gratifying.

Vigorous Growth in Germany.

Next to Great Britain in the number and strength of its Christian Endeavor societies comes Germany, where the work is practically only ten years old. A romance of religion is the story of Christian Endeavor in Germany. Had the writer been told ten years ago that by this time there would be three hundred societies in the Fatherland, nine well-equipped Christian Endeavor districts, holding their annual conventions, a general secretary, two field secretaries, a Christian Endeavor magazine, a Junior paper, and a large amount of Christian Endeavor literature, he would have said like the sceptic of old, "If the Lord would make windows in heaven, might this thing be?" But it has all come to pass, and in a most natural and gradual way, so that the extent of the growth can hardly be realized. Not that the numbers are as yet very large; but when the obstacles overcome are considered, and the indifference with which the Society was received at first is remembered, the growth seems little less than marvellous.

Under the blessing of God, to whom he first of all would ascribe these successes, the growth of Christian Endeavor in Germany is due to the Rev. Frederick Blecher, who from the beginning has been the hard-working, self-sacrificing, devoted secretary, never discouraged, always cheerful and hopeful of results. Willing to foster small beginnings and to take hold vigorously of discouraging "propositions," he has won for himself an enviable place among the leaders of Christian Endeavor.

Scandinavian Delegates to Christian Endeavor Convention in Berlin.

Many important and influential conventions have been held in Germany during these ten years, but the crown of them all was the European convention in Berlin in 1905, where, as Mr. Blecher writes:

> "Christian Endeavor became for the first time widely known in the capital and to the higher Christian circles. The highest church officer of Berlin, General Superintendent D. D. Faber, welcomed the convention in Circus Schumann, and many denominations shook hands and worked together, in our Fatherland a rare thing indeed.
>
> "If before that convention we had much resistance, open or secret, we find now many open doors, and much more interest (though also critics) ; and the number of societies and members is constantly growing.
>
> "Our German United Society is divided into nine unions, which all have conventions once or twice a year, blessed conventions, where especially the Lord is deepening the work; for the different parts of our country have all their individual needs, and there they can best become fulfilled. I think that is a great advantage of the state unions.
>
> "We are so glad that through the extended distribution of our literature our influence is extending in the most northern countries of Europe, in Austria, Poland, Sweden, the Baltic provinces, and others."

A German Endeavor Missionary.

Mr. Blecher sends many testimonies from German pastors to the value of the Christian Endeavor Society in their churches, which would make interesting reading, did space permit of their introduction. We can add here only that two field secretaries, Pastor Urbschat and Mr. H. Laus, assist Pastor Blecher in his work, and that the Rev. S. Hugenschmidt has just been sent as a missionary by the Christian Endeavor forces of Germany to the Caroline Islands to work under the auspices of the American Board, which has long been engaged in the evangelization of these islands. When these were taken over by Germany, the operations of the American missionaries were greatly disturbed; and now, to show the sympathy of

German Christians, and especially of German Endeavorers, with this work, these young people, with the full approval of their pastors, support this missionary of the American society, a truly remarkable instance of international and interdenominational brotherly love.

The financial success of the German Union has long been a source of surprise, possibly of envy, to Endeavorers in other lands. That a company of young people so comparatively small, and few of them wealthy, can with ease support so extensive a work in their own land, besides sending a missionary to the other side of the world, and then have something left over for the advancement of Christian Endeavor in neighboring countries, is indeed surprising. But the explanation is not far to seek. To good financial management on the part of the leaders is added systematic generosity on the part of the members, each one of whom contributes half a mark a year (twelve and a half cents in American money, or an English sixpence) for the advance of Christian Endeavor.

For a little time Germany received financial aid from the United Society in America, but very soon, in the true spirit of Christian independence, it began not only to care for its own, but to help the "regions beyond."

In the Lutheran countries to the north of Germany Christian Endeavor is also making vigorous headway, except in Denmark, where as yet it has scarcely begun its work, though one or two societies exist in the kingdom.

In Scandinavia.

Sweden has long been the leader in Scandinavian countries in Christian Endeavor matters. The writer on three occasions has received a very cordial welcome from the Christian people of Sweden, and both in the state church and in the free churches, especially those of the Baptist denomination, the cause is growing strong. The king of Sweden himself has expressed to me his interest in the cause, and his second son, the devoted Prince Oscar

Bernadotte, takes a deep interest in the societies, as he does in all Christian work for the young. Sweden now reports more than two hundred societies, and Professor Rang, of the Lutheran Church, and Mr. August Palm, of the Baptist Church, deserve especial credit for being the pioneers of the Society in their respective denominations.

In Norway Christian Endeavor is of much more recent growth than in Sweden. In fact, it hardly obtained a fair start until in 1905 the Rev. Horace Dutton, who has done so much for the cause throughout Europe, settled down for a serious campaign among the Norwegians, going from city to city and from pastor to pastor to explain the principles of the movement, to dispel prejudices, to remove misapprehensions, and to commend the Society to a most earnest company of Christians, who have become thoroughly enthusiastic Christian Endeavorers. Though the societies are not many at this writing, yet Norwegian Christian Endeavor will have a large and honorable place, I believe, in the history of the future.

A Christian Endeavor Convention in Sweden.

The Growth in Finland.

In Finland the Society has had a most auspicious beginning. On visiting Helsingfors in 1902 I deemed it my duty to explain to the audience that gathered in the hall of the Young Men's Christian Association the principles of Christian Endeavor in the simplest and most elemental way, supposing that few, if any, of my auditors had ever heard of the Society before. What was my surprise to be addressed after the meeting by a young Finn, who told me in very good English that he belonged to a Christian Endeavor society in Helsingfors, and that there were a number of Endeavorers present! This was Professor Säxback, who has since been the leader throughout the Grand Duchy. It seems that he had been in America, and, living in Milwaukee, had become a member of a society there. On his return to Finland he established the organization in his native city, and now we find that there are more than twenty societies in Finland that are doing an excellent work.

Since Finland is a part of Russia we can easily pass on to other parts of this vast empire. In St. Petersburg we find at least one strong society in the Anglo-American Church, which Baron Nikolai, well known in court circles as well as among the Christian forces of St. Petersburg, speaks of as "a blessed haven of rest" for him. But the largest development of Christian Endeavor in Russia is found in the Baltic provinces, especially in the Lettish provinces.* There the Society has found an enthusiastic friend in the Rev. Robert Bahtz, who has become the field secretary of the cause in this part of Russia. His enthusiasm breathes in every word of his letters. This short extract from one tells of the beginning of Christian Endeavor among the Lettish people:

Among the Letts.

"I send you the good news that through the grace of God the Young People's Society of Christian Endeavor has found a foothold in the Baltic provinces of Russia. For this the glory is God's alone. His name be praised in all lands and all languages! Through the

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* The latest reports at the close of 1905 record 36 societies with 579 members in the Russian-Baltic Christian Endeavor Union, of which 16 are in Livland, 7 in Kurland, and 13 among the Letts in other parts of Russia. Though the Society has not yet found its way into the Greek Church of Russia, there are some who predict that its largest field in the future, when thoroughly understood, will be in that church.

Lettish paper, *The Evangelist,* the cause of Christian Endeavor has become known among the Lettish people, and we hope that it will have a great future among them. There are already four societies: one German in Dorpat, and in Riga, Rujen, and Tuckum each one Lettish society. Hallelujah! We have already a hundred members in Russia."

In Austria and Bohemia the work has been promoted by the American missionaries* and Pastor Alois Adlof is the efficient secretary of the work, which is yet in its infancy in those countries.

First Christian Endeavor Convention Held in Russia at Rujen, Livonia.

In Hungary greater progress has been made, and sixteen societies are reported. The worthy leader of the work is Professor Szabo, of the University of Budapest, whose father-in-law, the Rev. Theodore Biberauer, first became interested in the movement in Hungary about ten years ago. Professor Szabo has published in Hungarian religious periodicals many articles about the Society, and to his enthusiastic leadership are largely due the substantial beginnings of the work in this great progressive country. Pastor Julius Forgacs is the secretary of Christian Endeavor work in Hungary. There are some Junior societies as well as societies for young people, and one of the latest efforts is a society for the university men of Budapest.

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* The Rev. A. W. Clark, D.D., and the Rev. J. S. Porter.

In the Balkan States.

In the Balkan States, too, Christian Endeavor is well represented. If the numbers are not large, the quality is of the very best. Both in Bulgaria and in Macedonia the work is started. In Philippopolis, Samokov, Sofia, and Salonica are societies, and there are beginnings which promise larger things in the years to come. Perhaps the most interesting centre of Christian Endeavor in the Balkan States is Monastir in Macedonia, where there are no less than four societies. In these four societies are people of six nationalities, Bulgarians, Servians, Albanians, Wallachians, Greeks, and Americans. In Samokov, among the warm-hearted Bulgarian students the writer

Executive Committee of Hungarian Christian Endeavor Union.

witnessed a remarkable scene of the outpouring of the Spirit of God, and he will never forget the cordial welcome which he received in Monastir a few years ago. Though it is in the very heart of the most disturbed district in all Europe, though bandits from the mountains and Turkish soldiers quartered upon the people made life miserable for the inhabitants, though our meetings had to be held by daylight, and all had to be behind locked doors and gates before dark, yet here we found a company of Endeavorers that will do credit to any town of the size in England or America. Turkish rule forbade the girls' meeting us at the station; but, as we approached the school compound, we were welcomed by the schoolgirls singing in good English,

"God bless you, God bless you;
God be with you in the coming days!"

The missionaries of the European Turkey mission of the American Board have done much for the cause of Christian Endeavor.*

In Latin Countries.

In the Latin countries Christian Endeavor has naturally had more obstacles to contend with, and a slower growth than in the Teutonic lands where Protestantism prevails. Nevertheless, on the whole it has given a very good account of itself. The hearty welcome extended to Christian Endeavor at the beginning by Mr. Greig of the McAll Mission has already been described. Dr. McAll himself was no less cordial and friendly, though, when the writer first went to France, this Scotch apostle to the Gauls was near the end of his life's work, and could do but little actively to show his interest. But the Society has always flourished in the McAll Mission. It has also found its way into many of the Reformed Churches, and at the end of our first quarter-century France reports 120 societies.

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* Among them should be especially mentioned Dr. Bond and Miss Matthews and Miss Cole of Monastir, Dr. Marsh of Philippopolis, Miss Haskell of Samokov, Dr. House and Mr. Haskell and Mr. Holway of Salonica. Miss Ellen Stone, the well-known missionary who was captured by brigands, and her companion in captivity, Mrs. Tsilka, are also active Endeavorers.

Some of the most interesting and useful societies in France have been in the foreign churches of Paris, the American Church in the Rue de Berri, the Wesleyan Church in the Rue Roquépine, and the students' meeting in the Latin Quarter. One of the best illustrations of what a young man away from home on a short visit to a foreign city can do is furnished by the story of Mr. W. H. Lewis, who accompanied the Bering Sea Arbitration Commission to Paris some twelve years ago as the secretary of one of the commissioners. An earnest Endeavorer in Washington, he was no less an earnest Endeavorer in Paris. He started the society in the American Church, which has had so long and honorable a career, and greatly encouraged societies in other parts of Paris, so that

Spanish Christian Endeavorers,
Dressed in the Costumes of Different Provinces.

before he left it was possible to hold a meeting of the Paris Union, where the hymns and prayers and psalms in two languages were heard by the one Father in heaven. The French Christian Endeavor Union is of but recent formation, and Pastor Van der Beken, the secretary, has proved wise and efficient in his administration.

To show that Christian Endeavor bears the same fruit in parts of the world where it is only just established as in the oldest Christian Endeavor centres, room must be made for the story of some little girls in Marseilles who belong to a Junior society, and who give up their afternoons to admirable sunshine work. "Two or three of them go together," we are told, "with a violin, a little collection of good things which their mothers have helped them to get together—some potatoes, a box of matches, candles, some bread and meat and butter, and so on. They sing hymns to each old woman they call on, and one of them prays. If they are very young and timid, one of them repeats the Lord's Prayer." No wonder that the account adds, "These little 'district visitors' are very popular in the neighborhood."

In Italy.

Christian Endeavor in Italy has not as yet had a very vigorous growth, though there is much to encourage it even there. The beginning of the work here, as in Scandinavia, was due largely to the Rev. Horace Dutton, and now the union is fully equipped with the Rev. G. Cervi of the Wesleyan Methodist Church as secretary, the Rev. M. H. Shaw of the Baptist Church as president, and Dr. Gray, the veteran Presbyterian pastor of Rome, as treasurer. "We thank God," says Dr. Gray, "for the societies that exist. That which has given us especial cause for satisfaction is found in the fact that all who have made trial of Christian Endeavor have been satisfied with its results, and deplore only that they did not know of it sooner."

In Rome, Florence, Naples, and Turin Endeavor societies are found, and a regular Christian Endeavor department is kept up in the weekly *Gioventu.*

One would expect in advance that the sturdy little republic of Switzerland would prove a fruitful field for Christian Endeavor, and such is the case, at least in the limited section of Switzerland where the Society has had a chance to prove its work. The movement is as yet largely confined to Geneva and the vicinity, but here is found a vigorous and aggressive local union, which has undertaken to entertain the World's Convention and the quarter-century convention in 1906. The history of this convention will come into the annals of the next quarter-century of Christian Endeavor, to be sure; but by way of anticipation I may be allowed to remark, perhaps, that from what I have seen of the Geneva committee and their

Christian Endeavor Society of Geneva, Switzerland.

arrangements the convention promises to be one of the most memorable in all the annals of Christian Endeavor. Mr. Charles Briquet, a young merchant of Geneva, is the secretary of the union, and the leading spirit in the work, and he is ably supported by many other eminent pastors.

In the Iberian Peninsula.

There remains only the story of Christian Endeavor in the Iberian Peninsula. In Spain the first society was formed in the International Institute for Girls, then located in San Sebastian, a noble mission school, which has since been removed to Madrid. Through the influence of Mr. and Mrs. Gulick and the other teachers all the girls who have gone out from this school for many years have gone out as earnest Christians and thoroughly equipped Endeavorers. In their own home towns to

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Y
LA IGLESIA

A Junior Christian Endeavor Society in Spain.

which they have gone and in the schools in which they have become teachers they have formed Endeavor societies, and it is largely due to their influence that many of the fifty-one societies in Spain have been established. Miss Catharine Barbour of this mission, who was greatly beloved in her life and lamented in her death, was especially active in introducing the work.

Other missions, however, have taken up the work, and the societies are now found in nearly every place where Protestant work is undertaken.*

During the past year, too, the Society has spread from Spain to the Madeira Islands and the Balearic Islands. The Rev. William H. Gulick, the beloved father of the movement in Spain, writes, "It is the unanimous testimony of Christian observers that no systematized agency hitherto existing in our congregations has at all equálled the societies of Christian Endeavor for the discovering of talent and the developing of the same along practical lines of evangelistic work." Dr. Gulick's efforts are heartily seconded by some of the ablest native Spanish Protestants, and in addition to the admirable Endeavor monthly, *Esfuerzo Cristiano,* published in Madrid, the societies of Valencia issue a monthly bulletin called *El Pequeno Esfuerzo.* Of the half a hundred societies in Spain twenty are Junior societies and seven are Mothers' societies. In this respect the Spanish Endeavorers, in proportion to their numbers, lead the world. Their example, it is hoped, will ere long be followed by the mothers of many other lands.

The story of Christian Endeavor in Portugal may well be a brief one, since there are as yet but two societies, one in Lisbon and one in an Episcopal church near Oporto. "We are thankful to our heavenly Father," says the Rev. Diogo Cassels, of Oporto, "for being able to say that we have a little company of fifty-five Christian Endeavorers, many of whom attend regularly our choir practices, and take a hearty part in the church services. Not a few help at our cottage services, teach in the Sunday-school, visit the sick, collect money or work for missions to the heathen." To Mr. J. Barreto must be given the credit of the introduction of Christian Endeavor into Portugal. Young, enthusiastic, attractive in person and speech, he communicated his enthusiasm to other young people in Lisbon; and never has the writer seen a more joyous company of young Christians than he once met in that beautiful city. Soon afterwards Mr. Barreto went to Switzerland to complete his studies. But Christian Endeavor has struck root in Portugal, and in the years to come, I believe, will bear abundant fruit.

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* Don Vincente Mateu is the president, and Don Carlos Araujo, Jr., the secretary, of the Spanish Union.

Spanish Junior Christian Endeavor Society of Valencia.

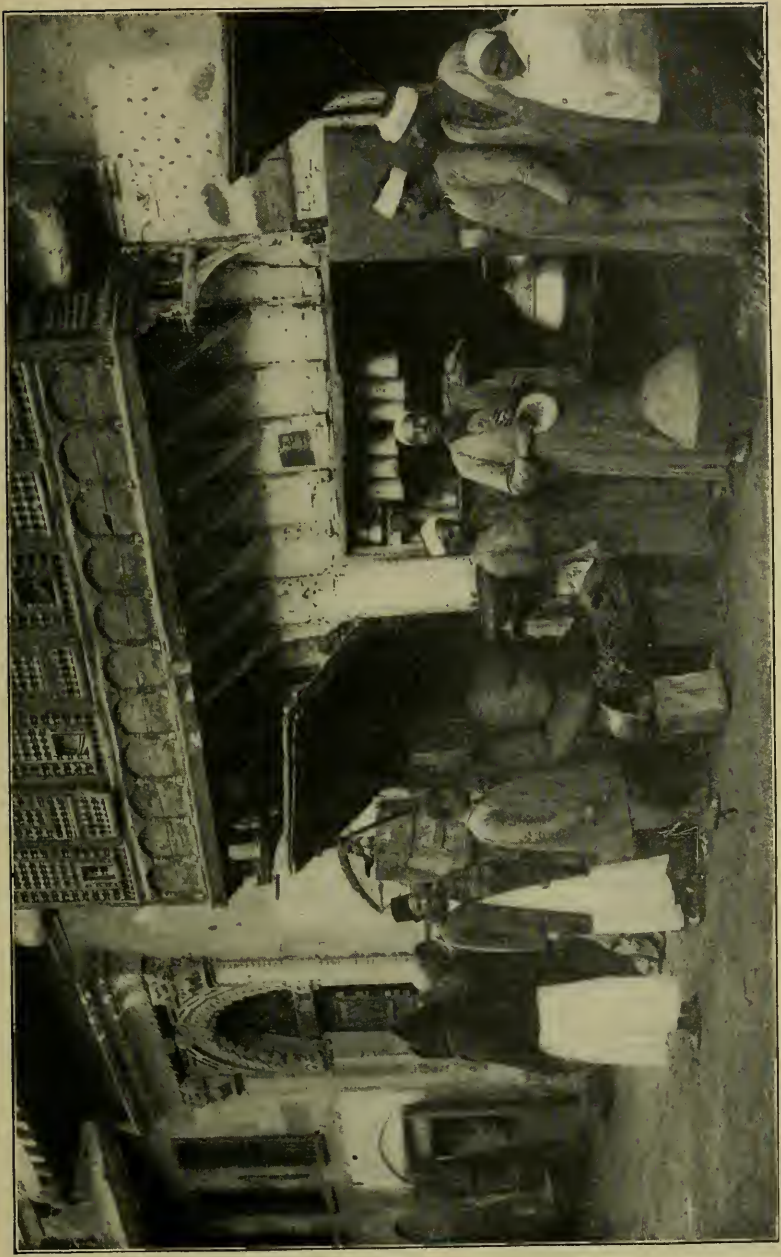
CHAPTER XXX.

CHRISTIAN ENDEAVOR IN AFRICA.

FROM CAIRO TO THE CAPE IN CHRISTIAN ENDEAVOR, AS WELL AS THE WORK OF THE SOCIETY IN THE DARKEST CORNERS OF THE DARK CONTINENT.

> "What the great world of heathendom wants is not angels in heaven, but men and women with the spirit of heaven down here on earth. Christian Endeavor was born into the world to help bring this vast human need and the divine supply together. Some of the principles underlying this movement fit very closely into the problems that confront us in the Dark Continent. Yonder on the shores of the great Victoria Nyanza we are a little force of seven missionary Endeavorers in a tribe numbering a million people. But what are we among so many? Seven against a million! Can we compass the need? Nay! But we can train a force of native workers, who in God's hand will do the work much more quickly and effectively than we could do it ourselves."
>
> *Rev. Willis R. Hotchkiss, Africa.*

SOME years ago a German missionary climbed the Cheops Pyramid, that giant structure that has been an indestructible monument through so many centuries of the past. And what did she find engraved upon a stone on the summit? *C. E.,* our well-known symbol of Christian Endeavor. It is true that old Egypt knew nothing of our movement; but young Egypt that is just beginning to rise out of the sloughs of superstition and ignorance of past centuries has taken up the subject, and had carved the symbol." So writes a German Christian Endeavorer. The author may be al-



Christian Endeavor in Africa.
A Street Scene in Cairo.

lowed, perhaps, to supplement this introduction to Christian Endeavor in Africa with some observations of his own, written in Cairo in 1896, but two years after the first society was started there.

> "The oldest civilization in the world and the youngest Christian organization in the world have met together. Egypt and Christian Endeavor have kissed each other, to adopt the Oriental imagery of this country.
>
> "Here under the very eyes of the 'far-seeing Sphinx' I find a Christian Endeavor welcome and the Christian Endeavor spirit. At last 'forty centuries look down' on this child of less than sixteen winters.
>
> "The foster-parent of Christian Endeavor in Egypt, who has, so to speak, acclimatized the Society in the land of the Pharaohs, is the Egyptian mission of the United Presbyterian Church of America. Some two years ago, the first society was started, and now there are three or four societies, including at least one Junior society at Asyut, a long way up the Nile, where is one of the chief stations of the Board. But especially to Dr. White and Miss Thompson of the mission should the thanks of all Christian Endeavorers be given for introducing the Society and watching over its interests."*

From that day to this in the land of the Pyramids Christian Endeavor has made steady progress, and has developed some peculiarly interesting characteristics.

Good Work in Egypt.

For instance, there is a society in Alexandria especially for young men, which makes a specialty of trying to win in a social way Syrians and Copts, and even Mohammedans and Jews, inducing them to mingle with Protestants and to study the Protestant religion.

"Already," says Miss Grace Chalmers Brown, who writes most interestingly of Christian Endeavor in Egypt, "prejudices have been removed, and gradually the young men learn the sweet and simple truths of Protestantism. Al-

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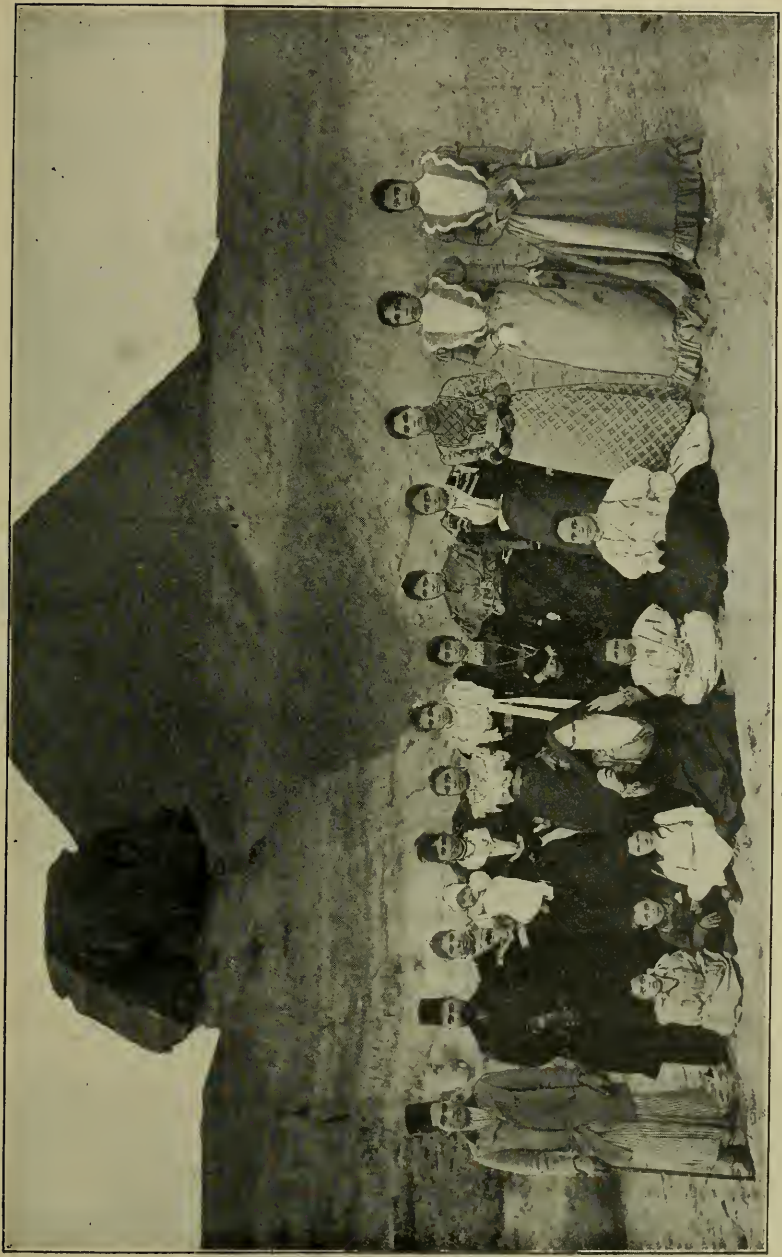
* From "Fellow Travelers."



CHRISTIAN ENDEAVOR IN EGYPT.
Christian Endeavor Society of Cairo, Under the Shadow of the Sphinx.

ready this society has proved itself a bulwark to the church."

"The Endeavor society in the Cairo boarding-school has been influential in deepening the spiritual life among the girls. The Egyptian girls have expressive and pathetic faces, and to see them stand, a whole assembly of them, in a Christian Endeavor service, is one of the beautiful and interesting sights of historic Egypt. An English-speaking society in Cairo has long been in existence, and has been visited by scores of English and American Endeavorers. But the most striking, and I might say marvellous, result of Christian Endeavor effort to be found in Egypt," says Miss Brown, "is in the Bulak quarter of Cairo. In this society were seven young girls, all most active workers in Christian Endeavor. They united in praying for special work among the Mohammedans, and the result of months of secret prayer was a great revival." The society has extended up the Nile as far as Asyut, and is thoroughly intrenched in the fruitful mission of the United Presbyterians.

In West Africa.

The first Christian Endeavor society in West Africa was established in Lagos in 1897. It began with only five members, and now has about two hundred; and through its influence other societies have been formed in the regions round about. It has sometimes been objected to this mission that people in the home land (Germany) do not understand the character of the negroes, thinking that they are only two-legged animals and cannot be elevated, and it is useless to send missionaries to them. But it is interesting to see how God has also used our black brothers for the work of His kingdom.

Lagos is a city of ninety thousand inhabitants, with many modern conveniences, such as electric light, the telegraph and telephone, railroads, etc. At first the Christian Endeavor Society attracted but little attention, but now its influence is very great. The pastor has found that the members of his society are a great help in all the work of the church. The young women of the society go out in little groups every day in the week to visit in as many of the huts as they can and speak with all the people; and not less than two hundred persons have in this way been led to Christ. They have also formed a mission circle to raise money for the work in the interior of the country. In New Calabar and in South Nigeria they carry the gospel to the market-places, and speak of Jesus to the people gathered there. Some of those who formerly were cannibals have come to believe in Christ. One Christian Endeavorer, who worked at first quite alone, has in this way brought almost a whole neighborhood to receive the gos-

Christian Endeavor Society of Lagos, West Coast of Africa.

pel. Two officials of the European government have also joined in the work and become active members, and serve the society in many ways.

An Endeavor Chieftain.

In Central Nigeria one of the chiefs has become a member of a Christian Endeavor society, and enjoys wearing his badge. Through his influence other chiefs have been brought to Christ, and have built for themselves and their people a chapel. In Ekiti a Christian Endeavorer gathered together nearly three hundred of the natives, and taught them to read.

The following extract from a letter written by the secretary of the Old Calabar society, a native of the Gold Coast, gives an interesting glimpse of the work of Christian Endeavor there:

> "After I had been engaged five years in the service of the government in south Nigeria I had a furlough of three months. I intended to spend half the time in Lagos and half in my home in Acera; but I changed my plans without myself knowing why, and remained the whole time in Lagos. One week after my arrival there I became acquainted with Dr. Mojola Agbebi, who invited me to his house. Through frequent visits there and in the Christian Endeavor society I came to realize my great sinfulness, and turned to the Lord whom I had forgotten for so many years. I became a member of the Christian Endeavor society and a fellow worker. This visit in Lagos was greatly blessed to me, and I returned to my work with renewed health and energy, feeling as happy as though some one had given me a very costly present.
>
> "Dr. Agbebi had given me a Christian Endeavor badge, and told me always to wear it, and to try to start a society in Old Calabar. I had followed the first part of his advice, for my badge always reminded me of the society which had led me to Christ."

Another native government employee saw the badge, and proved to be an Endeavorer himself. The trio soon started a society, which speedily flourished, and thus the work started in south Nigeria.

Many will be surprised to learn that the German Christian Endeavor Union is in copartnership with a church in Kamerun. Naturally the Germans were much interested in the development of Christian Endeavor in their colonies, and last year they were rejoiced to hear that in one of the native churches in Kamerun Christian Endeavor had made a beginning. It is pleasant to learn that the Duala Endeavorers are pushing the work with great earnestness and enthusiasm, and they themselves bear all the expense of the work, for these natives in Duala are self-supporting. Surely with such a beginning we shall expect to hear in the coming years of good work and great blessings from Christian Endeavor in Kamerun.

In the Congo.

About fifteen years ago a missionary was travelling with a Christian negro up the Congo, in order to plant a mission station in the heart of Africa. They settled in Luebo, but before the young missionary had learned the language God called him home. But other missionaries pressed forward to take his place, and to-day Luebo has a Christian community of more than a thousand, and Ibange, a few miles away, has as many more. Because there were few missionaries they soon decided to train up helpers by means of Christian Endeavor, and a society was formed with about fifty members. All of these members can read and write (the language was first reduced to writing by the missionaries), and the Endeavor society in Ibange is still larger. All of these young people are evangelists. They go out to the neighboring villages, and hold prayer-meetings and schools, visit the sick, and in many other ways sow the good seed. Some of them spend only part of the day in this way, and others go to distant villages, and are days and weeks and even months on the way. The young women under the leadership of two colored Bible women work chiefly among the women and girls. And so it has come to pass that mission work in this region depends largely upon the Christian Endeavor societies. The committees of the society are exactly adapted to the needs. The meetings of the society are held in the mission house, since kerosene is so expensive that they cannot light the church. They have their song-book in the Baluda language, and a short passage of Scripture and the topic itself must also be translated for them. At the close of each meeting every member reports briefly on the work he has done.

[illegible] IN THE CROCODILE RIVER

How Some Christian Endeavorers Travel in South Africa.

One of the large societies of the world is at Jakusu near the Stanley Falls. It began with six members, and now there are 170 active members. The meetings of the society are so popular that the bell which usually rings for other church services is never necessary to call the young people to the Endeavor meeting. As the hour of the meeting approaches, people come streaming out in all directions from all over the town; and often there are between three and four hundred present. In one year the society contributed more than three hundred marks, most of which was given as a contribution towards a new mission ship on the Congo. "Gott tut grosse Dinge dort im dunkelsten Afrika," truly says the German writer who sends the report of this interesting work in the Congo.

Those who are interested to know how our pledge looks in the primitive language of the Congo Free State will read below a few words of it:

> "NANDOMBE NZAMBI BUKALE BUANDI. ANKALEXE.
>
> NDI NGAMBILA NZAMBI NE. 'NTU NASUA KUENZA MALU EBI BIMPE CENDELELE.
>
> NANTENDELELE NZAMBI KU DITUKU."

In Liberia.

It was in January, 1896, that different missionary workers from several evangelical denominations banded themselves together to promote the work of the Christian Endeavor Society in Liberia, and to unite the already existing societies into one union. The work progressed well. But before long it was interrupted. One missionary was stricken with fever. Death took away another, and the work was given up. But the Lutheran mission took up the movement; and it was soon progressing rapidly once more, and is now making good headway. Many of these Liberian Christian Endeavorers go two or three hours' journey through the thick, dangerous African "bush" to attend the meetings each week.

In the Mpongwe dialect the name is translated "Nkumba y'onanga wi Kriotyan," "the Society for Christian Earnestness" or "Christian Enthusiasm." The pledge there requires this addition, "I will read the Bible every day, or get some one to read it to me."*

In Madeira, the "Island of Paradise," as it is sometimes called, the first society was started in 1904. It has several Portuguese members as well as English-speaking ones.

The Bright End of the Dark Continent.

If Africa is the Dark Continent, it has a bright end, where the Boers and British alike, though divided on so many political questions, unite to spread the knowledge of Christ and His kingdom throughout all these vast domains. It is in this part of South Africa that Christian Endeavor has won its largest victories.

The writer's first visit to South Africa, in 1897, was made under somewhat discouraging auspices. Sailing from India on a coolie ship, he landed in Durban after a long and lonesome voyage; for he was the only white passenger on the ship, and the voyage dragged through more than three weeks of time. Though he found some earnest friends of Christian Endeavor, both in Durban and in Johannesburg and Cape Town, yet on the whole there was little enthusiasm for the cause. It had started, especially in Durban, under somewhat unfavorable circumstances; and in some cases societies had been formed that were Christian Endeavor in name only, with no pledge and with some of the important features eliminated. These naturally failed after a time, and made it all the more difficult for new headway to be gained.

But the ardent Endeavorers of South Africa were not to be daunted, and the last ten years have shown marvellous progress. Very different was the state of things, in both Natal and Cape Colony, that the writer found on a second visit in 1904; and he will not soon forget a meeting that was then held in the public hall of one of the great Dutch churches in Cape Town; for it was the most remarkable example of the power of Christ to weld together estranged hearts in Christian love that he had ever seen.

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* The facts about the Society in the Congo and Kamerun, Lagos, Nigeria, and Liberia are condensed from "Bilder aus dem Jugendbund in Aller Welt," the excellent German history of Christian Endeavor, by the Rev. F. Blecher. The work done by the Endeavorers of the Baptist mission in the Congo, and the story of the Endeavour, the steamer which plies the Congo, and was built by the Baptist Endeavorers of Great Britain, are mentioned in another chapter.

A Marvellous Meeting in Cape Town.

It was soon after the close of the South African war. Feelings on both sides had run high, and there was naturally much political bitterness. But to this meeting came Boers and Britons alike. The president of the Dutch union was the chairman of the meeting, and presided most graciously. The president of the English-speaking union gave the address of welcome. Around the hall were the Christian Endeavor mottoes in both languages, English and Dutch. We repeated together the twenty-third Psalm, some in one language, and some in the other. In the same way we joined in the Lord's Prayer, and

Executive Committee of the South American Christian Endeavor Union.

at the close all stood together and sung, some in Dutch and some in English,

"Blest be the tie that binds
Our hearts in Christian love;"

and with the benediction repeated in two languages the happy love-feast adjourned.

Miss A. E. Bliss, of Wellington Seminary, a pioneer of Christian Endeavor in South Africa, who has done splendid service for the cause in South Africa, recently presented at a rally of the Western Province Union an interesting historical sketch. In this she tells us that the first white society was started in the Huguenot Seminary in Wellington in 1887, as one result of a visit to the United States by a teacher who became very much interested in Christian Endeavor work in her brother's church. But the growth was slow at first, and we read of but few societies before 1896, though one was formed in King William's Town in 1890, one in Graaf-Reinet in 1892, and one in Stellenbosch in 1894.

That year it was found, at a Keswick convention held in Wellington, that seven societies were represented; and a union was formed, which grew to fifteen societies before the end of the year. The Rev. Dr. Andrew Murray was chosen president, and Miss L. Sprigg, the daughter of the eminent statesman, Sir Gordon Sprigg, who was then the premier of the Colony, was chosen secretary. These were indeed wise choices. Dr. Murray, known the world around as one of the saints of the earth, gained a standing and recognition for the Society which no one else could have gained for it. Ever since that day he has been the honored and beloved president of the South African Union. Miss Sprigg was energy itself, and gave to the cause several earnest years of service. Literature was sent from America, and was widely distributed; and Miss Bliss, in speaking of the writer's first visit to South

Africa, which he feared was a failure, is good enough to say that it contributed much to the advancement of the cause.

Mr. George Kilbon, the son of a missionary to the Zulus, was the first travelling secretary. When the war broke out, the work of the societies was necessarily greatly interrupted, and Mr. Kilbon returned to America, as there was but little that he could do then.

Seventh National South African Christian Endeavor Convention at Durban, 1905.

The Boer Prisoners and Their Work.

But God brought good out of seeming evil, and one of the most interesting chapters of Christian Endeavor history is the story of the Boer prison Endeavorers in St. Helena, Ceylon, Burmuda, and Portugal, which will be found in another place.

When these young men came back to South Africa, they entered with enthusiasm into Christian Endeavor work, reviving societies that the war had broken up, and forming new ones, while some two hundred of them volunteered for missionary work, and went to schools at Worcester and Wellington to be trained for special service. As the result, in part, of the efforts of these former prisoners, the Dutch Union grew even faster than the old South African Union, which was depleted by the loss of many Dutch societies which joined the Dutch Union. However, the cause of Christian Endeavor has been advanced by this division, which at one time seemed disastrous to the South African Union, and in the fall of 1905 357 societies were reported, of which 249 were in the Dutch Union, and the numbers were constantly increasing.

Toward the end of 1904 the Rev. Carl Stackman, an enthusiastic Endeavorer of Connecticut, at the call of the South African Union went out to be their field secretary. He has worked with enthusiasm and zeal, and has endeared himself, not only to Christian Endeavorers, but to other Christian workers of South Africa. The Rev. Gerald Willoughby, of Johannesburg, formerly a pastor in Cape Town, was president of the union for two years, and did not a little by his vivacity and untiring zeal to promote the cause. Miss Sprigg has been succeeded by Miss Cleghorn of the Episcopal Church, who is no less efficient and untiring in her efforts for Christian Endeavor. Indeed, the Society has been especially fortunate in South Africa in enlisting noble men and women in its service.

Many names should be mentioned, but one must on no account be overlooked. Mr. Polhemus Lyon, an American merchant residing in Cape Town, has by his generosity and unfailing interest tided the union over more than one financial difficulty; and by his sterling Christian character and his wide reputation as a prominent merchant has contributed much to its advancement in all parts of South Africa. The Dutch Union, too, has enlisted the services of the most eminent pastors in South Africa, such men as the Rev. Mr. Marchand of Cape Town, the Rev. J. P. G. Meiring, of Johannesburg, and others. There are now unions in the Transvaal, the Orange

River Colony, Natal, and a Western Province Union, besides flourishing city unions in the large towns.

The American missionaries in Natal co-operate with the English Endeavorers in the Natal Union, and are often heard at their meetings. Already there are the beginning of Christian Endeavor among the Zulu churches. Among the missionaries who have done most for the cause, among both the white people and the black, is the Rev. Charles N. Ransom, an American Endeavor of great spiritual power, who has communicated his zeal to many others.

Rev. D. G. W. R. Marchand,
President, Dutch Reformed
Church C. E. Union.

This chapter cannot better be closed than by quoting the words of Dr. Andrew Murray at one of the earliest conventions, words which not only show his Christlike and consecrated spirit, but strike the key-note of Christian Endeavor for Africa and every other land.

"We must remember that we are saved that God may work through us; what we do depends on what we are. Keep right with God, and He will use you. God must have you every day and hour and moment to be able to make use of you. 'Moment by moment' in touch with God is indispensable."

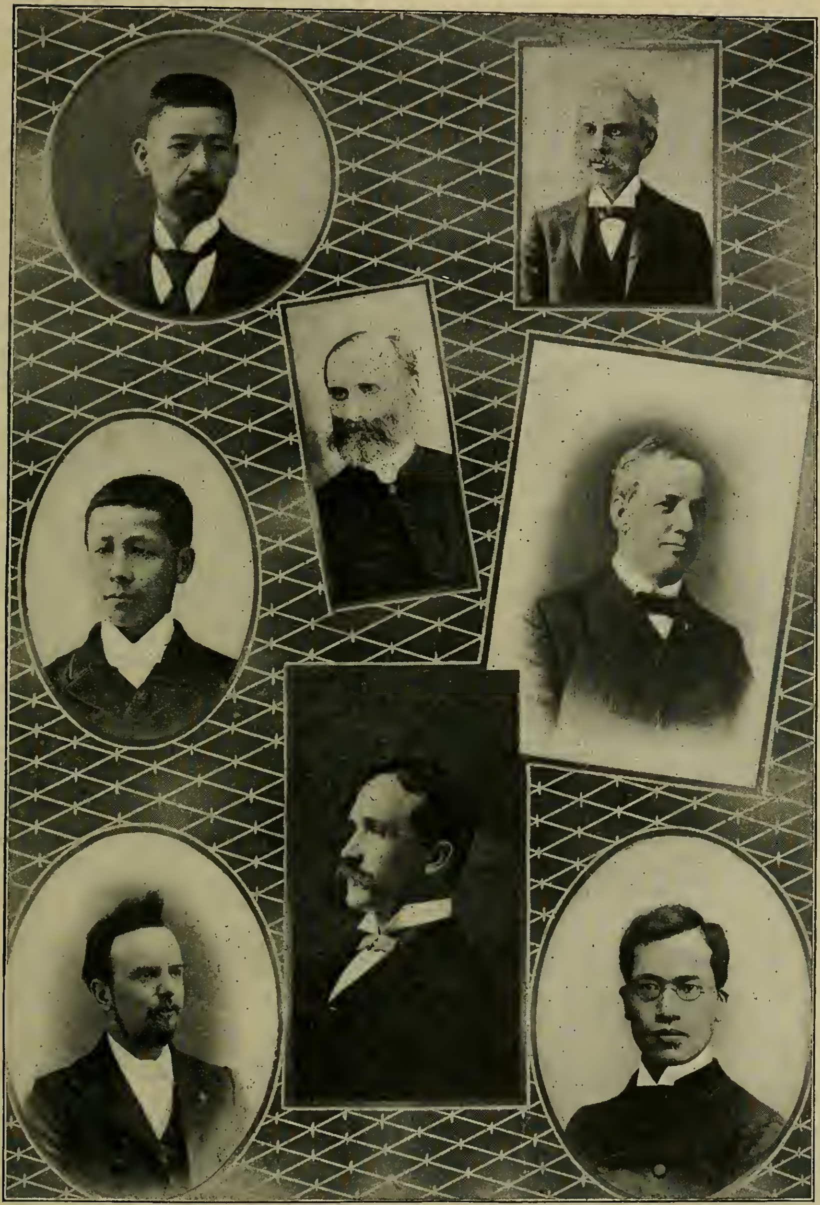
CHAPTER XXXI.

CHRISTIAN ENDEAVOR IN ASIA.

CHINA, JAPAN, AND INDIA HAVE CONTRIBUTED LARGELY TO THE STORY OF THE CHRISTIAN ENDEAVOR MOVEMENT, AS RELATED IN THIS CHAPTER.

> " India's conversion will have been hastened by one generation, at least, through the coming in of Christian Endeavor."
>
> *Rev. Jacob Chamberlain, D.D., India.*
>
> " With a century of the vigorous application of Christian Endeavor principles in China, idolatry will be vanquished, and temples will give place to churches."
>
> *Rev. H. G. C. Hallock, China.*

CHRISTIAN ENDEAVOR in Asia has greatly added to the breadth and, if we may say so, to the color of the movement. In this great continent is nearly half the land surface of the world, and more than half of the inhabitants. Here are Endeavorers of every shade, from the high-caste Brahman with regular Aryan features, to the blackest coolie of India. In these lands there is more of picturesqueness in the Endeavor conventions and meetings than in all the rest of the world put together. Flaming banners covered with curious, and to unaccustomed eyes cabalistic, characters; weird songs and chants; committees unheard of in other parts of the world; and a range of work undertaken which extends through all the Christian Endeavor gamut, from the lookout and prayer-meeting committees, to which we are all accustomed, to the "graveyard committees" of India, and the "Junior finger-nail committees" of Japan, are characteristic of Asia alone.



WORKERS OF VARIOUS NATIONS.
Rev. I. Inanuma, Rev. James H. Pettee, D.D.,
Japan. Okayama, Japan.
Rev. George H. Hubbard,
Foochow, China.
The Late Rev. A. Miyake, Osaka, Rev. George W. Hinman,
Japan. China.
Rev. William I. Chamberlain
Vellore, India.
Rev. Herbert Halliwell. Rev. Tasuké Harada,
India. Tokyo, Japan.

Moreover, it is interesting to remember that Christian Endeavor found one of its earliest homes in Asia. It flourished as if indigenous to the soil; for, though transplanted from America, it is by no means a tender exotic in Asia.

Whether the first society outside of North America was formed in China or Ceylon or Honolulu will perhaps never be known with accuracy; for in 1884, only three years after the beginning of the Society in America, when it was scarcely known even there outside of New England, little Christian Endeavor organizations were formed in all these lands. It is quite probable that the Junior society in Ceylon preceded the others by a few weeks or months.

The beginning of the work in both China and India has been described in other chapters, and the continent is so vast that I can only sketch in outline the wonderful and unique developments in the great divisions of Asia. These divisions naturally fall under three heads: the Mongolians of China and Japan; the Hindus of India, with the allied races; and the people of the Mohammedan countries that lie nearer Europe.

Christian Endeavor in China.

Perhaps in no country in the world has Christian Endeavor been found to be better adapted to the people than in China. It fits their racial characteristics. The Chinese Christians seem to understand it intuitively. Their training in industrial and civic guilds has fitted them to grasp the idea of the society with a compact organization and a definite line of operations. For a long time the strength of the movement in China was largely confined to Foochow and vicinity, and even to-day it is stronger there than in any other province. The father of the society, the Rev. G. H. Hubbard, who, it will be remembered, as a young missionary from Connecticut started the first society in Foochow, is still actively connected with the work, having been president of the union. In this province most happily the Church Missionary Society co-operated with their American brethren in advancing the Christian Endeavor cause, and now in the missions of the two boards are nearly 150 societies of Christian Endeavor.

But the Society has a way of spreading when it once gains a foothold. Like the religion of the Master whom it seeks to serve, it cannot long be confined to any one province or country, and very soon Endeavor societies began to be heard of in the Presbyterian mission of Canton,* in Shanghai, and later in North China.

Endeavor Martyrs in the Boxer Massacres.

Here it was that Christian Endeavor received its first great baptism of blood in 1900. In the Boxer uprising scores of Endeavor martyrs, as brave as any who shed their blood in the first century or the fifteenth, died unflinchingly for their faith. But they did not die in vain, for the whole Endeavor movement has been quickened and made more heroic by the noble martyrs of China. It was the writer's great privilege to be in China just before the Boxer uprising. Only a few days before the railway was torn up, he journeyed from Peking to Pao-ting-fu, where one of the most awful massacres in all those dreadful months of carnage occurred. Here he saw the heroic Pitkin and the no less heroic ladies, Miss Morrill and Miss Gould, and the martyrs of the Presbyterian compound, and many of the Christian Endeavorers who in another month had given their lives for their faith.

In Peking he saw all the missionaries and many of the native Christians who were shut up for so many months in that awful siege, and he will never cease to thank God for the lessons of unswerving Christian heroism which he there saw exemplified.

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*The Rev. A. A. Fulton, D. D., of this mission was particularly active in Christian Endeavor work in the early days, both in China and during his furlough in America, where he effectively urged the "two-cents-a-week" plan for missions.

In North China the Rev. William S. Ament, D. D., one of the heroes of the siege, has been perhaps more than any other one the leader of the Christian Endeavor forces, though missionaries of almost every board have co-operated heartily with him.* Indeed, this is true throughout China, where all the missionary organizations are represented in the Christian Endeavor movement, except the Methodist Episcopalians of the United States, who have formed Epworth Leagues and changed the name of their former Endeavor societies.

A Zigzag Bridge in China, Built to Confuse the Evil Spirits.

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* Among the many who have been especially helpful to the Christian Endeavor cause in China should be mentioned Miss Emily Hartwell of Foochow, the Rev. Dr. Fitch and Miss Mary Posey of Shanghai, Prof. Martin of the Church Mission College of Foochow. Scores of other names are honorably recorded in the records of Chinese Christian Endeavor.

Though the China Christian Endeavor Union has existed for some years, no general secretary to give his whole time to the work was appointed until 1902, when the Rev. George W. Hinman of Foochow was chosen by the Union to this position and his support was guaranteed by the United Society in America. For more than two years he labored untiringly and with great good judgment, as did his devoted wife, in extending the cause throughout the Celestial Empire.

The account of his trip to central China among the missions of the China Inland Mission is unusually picturesque. "Especially in the rarely visited interior," he says, "the presentation of the Christian Endeavor movement has awakened the interest of the missionaries and native Christians in a way that is indeed inspiring. Everywhere the name of Christian Endeavor has been a guaranty of welcome and a rallying-note for enthusiasm." Some extracts from the story of his visit on this journey to Chen-cheo are of interest, not only as it tells of Christian Endeavor activity, but as it describes some of the little-known customs of the interior.

Secretary Hinman's Picturesque Story of Travel.

"A day's journey from Cheo-kia-keo in the springless two-wheeled native cart, through ripening harvest-fields of wheat, small millet, buckwheat, castor-oil beans, sweet potatoes, peanuts, cotton, and sugar-cane, and we come in sight of the walls of Chen-cheo, famous as the city to which Confucius was once refused entrance. For this reason the magnificent Confucian temple is located outside the city wall instead of, as usual, in the finest location inside.

"We were treated much better than Confucius, for a little company of Endeavorers came out nearly two miles to meet us, and welcomed us enthusiastically with greetings of 'Peace' and the waving of willow branches. But their welcome did not stop there, for in the absence of the lady missionaries of this station the Endeavorers had prepared everything for our entertainment in the mission house, and furnished all the supplies necessary, even to the coal for cooking our meals. They meant to indicate the heartiness of their welcome, I imagine, by the thickness of the frosting they put on the cake prepared for us. It went ahead of anything I had seen before."

"Among the exercises [at the public meeting] was one which might be called 'illustrated parables,' though many other incidents in Christ's life besides the parables were suggested and explained. A little girl came in with a Chinese broom and paper lantern, and began anxiously searching for the lost coin, while an older member explained the meaning to the audience. Then followed a boy with five pieces of Chinese bread and two paper fishes; a little girl with two big cash to put in the treasury; a boy with a little lamb over his shoulder; a sower with a bag of wheat, which he sprinkled out over the audience; a little girl with a large glass 'pearl'; and a boy who held up a cotton serpent on a little cross. Each

The White Pagoda in Foochow.

of these was explained by a different one of the older members, and the whole arrangement and management of the programme reflected great credit on the young president of the Endeavor society."

"Our food at this and many other places along the route was supplied from the menu of the inns, and generally consisted of strips of dough boiled in a sort of oily pork gravy, with scrambled eggs and unleavened steamed bread. Not bad at all when you could get persimmons to go with it, and tea which was not made of willow leaves. The cost of our entertainment you may judge from the following items: Sleeping accommodations for each person, three cents a night; eggs, cooked, three-sixteenths of a cent apiece; persimmons, one-sixteenth of a cent apiece."

Japanese Endeavorers at Osaka.

"The society at Shi-ki-tien is interesting on account of some novel committees. There are the 'pure-body committee,' in the place of the common temperance committee, which opposes all kinds of impurity; the 'heavenly-foot committee,' which advocates the unbound foot; and also the 'heavenly-union committee,' which in the Chinese way advises and helps to arrange marriages of the Christians with other Christians rather than with heathen."

At the end of our first quarter-century there are about four hundred societies in China, but the number is growing so rapidly that these and other statistics from missionary lands will be but "ancient history," and inaccurate ancient history at that, before this book is published.

The Society in Japan.

In Japan, as well as in China and India, Christian Endeavor has enlisted in its active interest some of the most eminent of the missionaries and Japanese Christians alike. Dr. James H. Pettee, well known as a writer and poet, and with more than twenty-five years of missionary experience in Japan to his credit, has from the start been the leader among the missionary forces in Christian Endeavor, and is to-day the treasurer of the United Society in Japan, giving much time and thought and executive ability to the promotion of the cause. The Rev. Tasuké Harada, one of the most eminent Japanese ministers, has been from the beginning the president of the union, and another Japanese minister is the travelling secretary, giving all his time to promoting the work.

Though the Society has not seemed to meet the needs of the Japanese Christians so strikingly or universally as it meets the needs of the Chinese, yet the movement is on a most substantial basis, and is growing stronger year by year. At this writing there are 140 societies, and the conventions are vigorous, enthusiastic, and uplifting gatherings. Even war with all its distractions did not interrupt the genuine progress of the movement, and the last of the thirteen annual conventions, but the first one to be held outside of Japan's four great central cities, Kobe, Osaka, Kyoto, and Tokyo, was the best of the thirteen. It was held in Okayama, Dr. Pettee's home city, and was bright with banners and vibrant with spiritual energy. At this meeting it was decided to engage in special work in behalf of Christian soldiers and their families, and to push Sunday-school work more energetically, thus showing that Christian Endeavor in Japan does not live for itself alone, but for the spread of the kingdom of Christ through every agency.

Interesting Features In Japan.

The "Banner Convention" of Christian Endeavor
Held in Japan in 1903.

During the war several "Warriors' Families' Endeavor Societies" were formed among the families of Japanese sailors. The Empress herself, we are told, became interested in the organization, and sent a generous contribution to its treasury. The Endeavorers of Japan, too, joined in the work of the Young Men's Christian Association among the troops in Manchuria, and two of the three Japanese sent out to labor among the soldiers were Christian Endeavorers.

How I wish I could introduce all my readers to a genuine Japanese shimbokukwai, which is usually held in connection with a Japanese convention! This is a sociable of a distinctive Japanese variety, which cannot be reproduced in any other land. The gay costumes of the Japanese maidens, their bright eyes, and shy, smiling faces, the picturesque and dainty lunches, reproducing oftentimes in various viands Fuji-yama, or some other noted spot in Japan, the quaint poems, half recited and half sung in old Japanese styles, with extravagant gestures and in falsetto tones, and, above all, the radiant good fellowship and wonderful courtesy which is such a characteristic of the country, all combine to make the "shimbokukwai" the most memorable social feature of an Endeavor convention that I have ever attended.

To show, however, that the Japanese conventions have their due proportion of the devotional as well as of the social element, let me take my readers to the top of a famous hill behind the city of Kobe, where in the spring of 1900 the national convention was held. Most of the meetings of the convention were held in the churches of Kobe, but an early morning prayer-meeting was scheduled for the top of this hill, to be held in the pavilion of an old Shinto shrine.

Very early in the morning, almost before daylight, hundreds of Endeavorers might have been seen making their way up this hill, under scores and scores of beautiful "torii," which indicate the approach to an old heathen temple. By the side of the path were giant cryptomerias, their branches meeting overhead. At six o'clock all had assembled on the top of the hill, and the meeting began. Below lay the great city of Kobe, just awaking from its slumbers, beyond lay the rippling waves of the bay and of the open Pacific. At six

A Sunrise Consecration Meeting in Japan.

o'clock the meeting began. The leader opened briefly, and then gave the meeting into the charge of the assembled Endeavorers. Beginning at one end of the long line, which was facing the eastern sky, they began to offer sentences of prayer. One after another followed, until nearly a score had presented their earnest petitions. Just at this moment the first beams of the sun appeared over the eastern sea, and smote us full in the face, and at that instant, without premeditation, one of the Endeavorers began to sing in Japanese the old familiar tune:

A Japanese Women's Christian Endeavor Society.

"The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears."

No one could have been in that meeting without realizing that in the Sunrise Empire, as well as in all the rest of the world, the Sun of Righteousness was rising, the morning light was breaking, and the darkness fleeing away.

The Great Work in India.

To tell the story of Christian Endeavor in India worthily would require a volume rather than a portion of a chapter, and yet the Society has only begun to do its work. All the missionaries believe that its greatest triumphs by far are in the future. In various parts of the Indian Empire, fostered by missionaries who had learned something of the Society in their home lands, societies began to spring up soon after the little beginning in Ceylon in 1884. But it was not until 1896, in connection with a visit of the writer to India, that the United Society for India, Burma, and Ceylon was organized, and systematic work for Christian Endeavor throughout India began. This was a somewhat portentous name for a new and struggling movement that had then comparatively few friends throughout the vast empire; but the faith of the missionaries and the native Christians who formed the union was by no means small, and they chose a name which showed the expansiveness of their hopes, and which has well been justified by the results, for Christian Endeavor is now found in almost every part of India, Burma, and Ceylon.

It was not until nearly four years later that this Union saw its way, with the financial help of the United Society of America, to employ a general secretary who should give all his time to the cause. The Rev. Franklin S. Hatch, who was then the beloved president of the Massachusetts Christian Endeavor Union, was chosen for this work, and spent three fruitful years in India. He was especially successful in commending the cause to the missionaries at their summer assemblies and in their own fields, and travelled from one end of India to the other, visiting Burma and Ceylon, and Kash-

THE TAJ MAHAL OF AGRA, INDIA,
The Most Beautiful Building in the World, in Which a Christian Endeavor Meeting Was Held.

mir as well, in the interests of the cause. When asked what original ways of carrying on the meetings the Hindu Endeavorers have, he told about a boys' meeting he attended, where after a boy had spoken the leader would ask, "Boys, does he live the way he has been talking?" Generally the reply would be a "Yes" in chorus. Once, however, a boy called out, "No, he told a lie yesterday."

At a large meeting of young women, when the hour was nearly up, and only about three-fourths of those present had taken part, the leader said, "All who have not yet taken part may rise." Twenty-five or thirty rose. "When you have taken part you may sit down," said the leader, who was an Indian girl. Every one took part in that meeting.

Here is a strictly literal translation of the first part of the usual pledge, put back again into English from a Hindu translation.

CHRISTIAN ENDEAVOR OF SOCIETY CONFESSION.

"Lord Jesus Christ on power for trusting, I promising am that whatever He wishes that I do I its work of doing endeavor will, that I daily Bible-reading and praying my life of rule fix will. And I my church of every way in helper remain will, especially every Sunday and week of middle service in present being from, on this condition any such cause interference not be to whom that I heart of purity with my Saviour before offer not can, and that as far as I can I full age Christian life to live endeavor will."

Music among the Karens.

Mr. Hatch agrees with the other missionaries who have written concerning the matter that the music of the Endeavorers in Burma is better than in any other part of the empire, at least according to Western standards of music. The Rev. H. I. Marshall, an American Baptist missionary to Burma, writes interestingly about a Christian Endeavor convention of the Tharawadi Karens, and especially of their singing.

"The evening was given up to a concert. The Karens love their hymn-book next to their Bible. I am not quite sure but they are more attached to it than to the Bible. In the old days of the Burman rule they were forbidden to meet for worship. But under cover of the darkness they would gather in the thick jungle, and read the Bible and pray. If they sang then, they were sure to betray themselves. That was the greatest hardship they had to endure. Many a time did the muffled songs betray them to their persecutors. But this evening they have no such fear. They can swell the good old songs that we have all known as I never knew a congregation at home to do."

Street Scene in Calcutta.

Mr. Hatch tells an amusing story of the struggles of the little boys of India to learn proper business methods of conducting their societies. "How shall we elect officers?" asked the Juniors of a large society in the famous Lone Star Mission of the Baptists. "Suppose you ask them to choose a nominating committee," Mr. Hatch replied, "for I like to see the boys and girls do their own organizing." They did so. "One boy made an enthusiastic speech. I could *see* it was enthusiastic, though I could not understand a word of it. He ended his brief plea by nominating *himself*."

India's Christian Endeavor Secretary.

In 1904 the Rev. Herbert Halliwell, a Baptist pastor of England, succeeded Mr. Hatch in the travelling secretaryship, as the commission of the first secretary was for only three years, and other duties had compelled Mr. Hatch to return to America. Already Mr. Halliwell, as associate general secretary, has made a large place for himself in the hearts of India Endeavorers, and promises to have a long and most useful life in India. He had already had experience in Africa as a missionary, which will prove most valuable to him. The Christian Endeavor central office has been removed from Calcutta, where it was first established, to Allahabad. "My bungalow," he says, "faces the Jumna River; across the river can be seen a few scattered houses and a temple, whilst a few yards east of my gates stands another temple; and a couple of hundred yards north yet another heathen temple. If I take a walk of less than two miles along the river-bank, I come to the confluence of the Ganges and the Jumna, deemed to be one of the most sacred spots in all India, where many, many thousands of pilgrims assemble yearly to wash away their sins. Comrades, what do these facts mean to you and me? How do we contemplate intrenched, fortified, militant, defiant heathenism? Here is Satan's stronghold. Are we prepared to do our share in overthrowing the kingdom of darkness under the guidance of King Immanuel?" Surely Christian Endeavor has come to India to answer this pregnant question.

Mr. Halliwell records the names of three new committees of which he heard at a recent convention in the Punjab; first, a "stirring-up committee" (a specialized form of lookout committee); second, a "graveyard committee," to look after Christian cemeteries and provide Christian burial; and third, the "peace-making committee," whose name carries its own meaning.

To mention the names of all the missionaries in India who have done especially helpful work for Christian Endeavor would be to record many of the most prominent of them all. The Arcot mission of the Reformed Church of America first of all gave its hearty adherence to the Christian Endeavor movement, and all its missionaries have been especially active in promoting the cause. Dr. Jacob Chamberlain, the veteran missionary and distinguished author, has often spoken for the Society both in America and in England. One of his sons, the Rev. William I. Chamberlain, has just been succeeded by Rev. William Carey as president of the

Some Endeavor Leaders in India.

India Union; and another son, the Rev. L. B. Chamberlain, has been the honorary general secretary.

In Madura and the Marathi Missions.

Madura has long been another centre of Christian Endeavor influence. Nowhere in the world are more enthusiastic or picturesque conventions held than those in this city, where is found the largest heathen temple in all the world. Dr. J. P. Jones, the Rev. John Chandler, and others have long been prominent in this work. Of late years the Marathi mission of the American Board has also been one of the chief centres of Christian Endeavor in India. In Ahmednagar is the second largest society in the world, with more than six hundred members, so large, indeed, that it has to meet in nine sections, and is surpassed only by Dr. Russell H. Conwell's famous fourteen in the Baptist Temple. The eminent Dr. Robert A. Hume of this mission has been president of the union, while his brother, the Rev. E. S. Hume, and many other missionaries of this Board have been active in the work. The same can be said of the Lodiana mission of the American Presbyterians, which has given Mr. Bandy and Mr. McGaw, Dr. Ewing and other leaders, to the work. The Baptists, too, in the Bengal mission, and in Burma, and in the Telugu mission have been pioneers and leaders in their respective districts. No more efficient editor for a Christian Endeavor publication is found anywhere than the Rev. William Carey of Barisal, the editor of *Indian Christian Endeavour* and the newly elected president of the Union, while the Rev. Herbert Anderson, of Calcutta, another member of this mission, has recently closed a successful term of office as the beloved president of the India Union. The Disciples of Christ have been particularly active in the Central Provinces. In the United Society are now enrolled, as we close our twenty-fifth year, 613 Endeavor societies, while doubtless there are others not yet recorded; and the future is bright with promise.

In Mohammedan Countries.

When we come to the Mohammedan countries, though there are far more discouragements and difficulties, yet we find an equally earnest and devoted band of Christian Endeavorers. It is impossible to obtain exact statistics from Turkey, for in some sections of that country no societies are allowed by law. But they have plenty of Christian Endeavor, even if they have to spell it with a small e. In Harpoot and Mardin, in Marash and Cesarea, in Smyrna and Constantinople, in Erzerum and Van and other places, are earnest companies of Christian Endeavorers. They show their faith by their works, too, in Turkey as well as elsewhere; for we read of many such instances as this: "In Marash the members of the society in the First Church saved enough money among themselves to send a blind member to Oorfa, to be taught there to read and other useful things, and then come back to teach other blind children, as up to the present nothing has been

Girls' Christian Endeavor Society in Marsovan, Turkey.

done for such unfortunates. They also intend to print some books in Turkish for the use of the blind."

I have already spoken of the encouraging work in Persia, in one district of which alone (Urumia) are found more than fifty Christian Endeavor societies.

In Syria and Palestine.

In Syria are recorded seventeen Endeavor societies, some of the most active being found in connection with the Presbyterian mission at Beirut. In Palestine, distinctively, are two or three societies. Miss M. Jennie Street in writing interestingly of them says: "Above all, they learn first to show piety at home. When one girl was ill of typhoid fever, she was wondrously patient and gentle; and always her Endeavor visitors were greeted with the eager request, 'Please read to me from the Bible.' Another of the Endeavorers who was called to the home on high, being dead, yet speaketh; and through her gentle influence her brother, who was formerly rough and reckless, has lately confessed himself on the Lord's side." Here is the way the familiar hymn of Miss Havergal's, "Take my life," etc., looks in the Syriac when put into English letters.

"Ihfath Hyatee leeyakoon,
  Takreesha ya Rabbu lak;
Wahfath zamanee shakeeran
  Feehe dawaman amalak."

As I close this chapter, which has already exceeded the intended limits, I remember that I have not spoken of the interesting beginnings of Christian Endeavor in the Nestorian Church of Persia, or of the work in Siam and the Laos countries, of which I have had no recent record, though admirable work has been done, especially among the Laos people. In other parts of this vast continent, too, are the beginnings of Christian Endeavor, which the historian of the next quarter-century will record, no doubt, with still more earnest thanksgiving and praise to Him who during the first twenty years of its existence in Asia has accomplished through Christian Endeavor so much more than its most ardent friends at the beginning could have dared to hope for or expect.

CHAPTER XXXII.

CHRISTIAN ENDEAVOR IN THE ISLAND WORLD.

WHAT GOD HATH WROUGHT IN THE GREAT ISLAND CONTINENT OF AUSTRALIA, IN BEAUTIFUL NEW ZEALAND, AND IN THE ISLANDS OF THE ATLANTIC AS WELL AS OF THE PACIFIC, IS TOLD IN THE FOLLOWING PAGES.

> "Christian Endeavor of the best type means church prosperity."
>
> *Rev. James Blaikie, Hobart, Tasmania.*

> "The establishment of societies of Christian Endeavor has proved to be of untold value to the church, and there are possibilities yet untried in the movement for the culture of the immature and undeveloped faith and character of the Christian in struggling and isolated communities."
>
> *Rev. J. E. Newell, Samoa.*

AN island, after all, is but an indefinite geographical expression. The continents are big islands. Some of the islands are small continents. But for convenience in this history are grouped together all lands that are not included in the mainland of Europe, Asia, Africa, and America. Australia, to be sure, is nearly as large as the continent of Europe, but for the purposes of this history it is placed in the "island world," and because of its size and importance and advancement in Christian Endeavor deserves the first place.

The introduction of the Society into Australia, some of her great conventions, and her admirable publications have already been described. It remains to be told briefly how into every one of the great states of the new commonwealth the Society has quietly and unostentatiously, but most successfully, made its way. The populous and wealthy states of New South Wales and Victoria, rivals in everything else, have also been generous rivals for the first place in Christian Endeavor, each one, however, rejoicing in the other's victories and enlargements. Just now the centre of the official work of the Australasian Union is in Sydney, though Melbourne has much of the time been the residence of the president and the general secretary.

Beautiful Adelaide, too, has long been a centre of Christian Endeavor activity for South Australia, as has Brisbane for the great state of Queensland.

In the Gold-Fields.

For a long time Western Australia was the Cinderella among the colonies. Even ten years ago but little more than fifty thousand white inhabitants occupied this vast territory, clinging closely to the settlements along the coast. But gold, the great magnet of the nations, was discovered in Coolgardie and Kalgoorlie, four hundred miles from the seashore, and the magnet was strong enough to draw tens of thousands of people into the most inhospitable wilderness in the world. Here in the "Golden Mile" is found the richest piece of ground yet discovered in all the world.

Happily others besides gold-seekers have sought these shores, and these wonderful new cities of "the Gold Fields," where less than fifteen years ago was a howling desert, have their Christian Endeavor societies and their Christian Endeavor unions. So have the beautiful capital city of Perth and the agricultural districts of the state as well.

In Tasmania, perhaps, Christian Endeavor has flourished less than in the greater island; but here, too, it has a stronghold in many of the churches, and the last Australasian convention, held in the finely situated city of Hobart, "the revival convention," gave a new impetus to the cause throughout this smiling and fertile island.

In New Zealand.

In New Zealand the cause was not so fortunate in its beginnings as in its greater brother Australia. Some societies were started upon a basis that did not warrant a long life or a very useful existence, because the members were afraid of the covenant pledge and the stricter religious obligations of the Society. But these faults have been largely remedied, and in Auckland and Wellington and Christchurch and Dunedin and in other centres of New Zealand are also found vigorous centres of Christian Endeavor activity.

King William Street, Adelaide,
Showing the City Hall on the Right, Where the Convention Met.

In some respects Australasian Endeavor stands pre-eminent. Nowhere in all the world are the conventions sustained year after year with greater enthusiasm and vigor. Their intellectual standards are high, and their spiritual standards still higher, while the eager responsiveness of the assembled thousands is characteristic of the dash and the vigor with which young Australians enter every phase of their life, whether in business, amusement, or religion.

Among the most memorable months in his life the writer counts the four which, separated by an interval of twelve years, he spent in the Island Continent. On his first visit, even before the steamer dropped anchor in Sydney harbor, he saw a little steam-launch, coming out to meet her, flying a big Christian Endeavor pennant, which was given to him, and which he keeps among his treasured souvenirs; and all the way along, as he traversed the great stretch of two thousand miles of coast from Sydney to Brisbane, and back again from Brisbane to Adelaide, the enthusiastic Endeavorers welcomed him and his.

On the second visit he found Christian Endeavor marvellously advanced in numbers, vigor, and efficiency. That the early societies had not in any measure lost their first love was shown at the conventions, which, though all of them were "extras," not occurring at the regular time for the annual gatherings, but called "Dr. Clark conventions," were even larger and more full of spiritual power and human interest than the first.

The Singing in Australia and the Civic Welcome.

Some memories stand out with especial vividness in my mind; the singing, for one thing, when I have heard ten thousand voices ring out the chorus,

"Crown Him Lord of all;"

the civic receptions, for another, when mayor and councilmen in all parts of Australasia have welcomed us at stations or steamer, and afterwards in their council-chambers, showing, as I felt, far more than a personal interest—a real regard for the progress and welfare of Christian Endeavor.

The unusual devotion of some eminent business men as well as pastors to the cause has also impressed me, and has often urged me on to new personal endeavors when I have seen such busy men as the Rev. F. E. Harry, the Rev. George T. Walton, Mr. John B. Spencer, Mr. J. Neale Breden, Mr. J. Neale Taylor, and others, of Sydney; Mr. W. G. Piper, of Melbourne; Mr. H. E. Beany and the Rev. James Mursell, of Adelaide; Mr. Ferguson, of Brisbane; the Rev. Silas Mead, of Perth; Mr. T. Williams and Mr. J. B. Overell, of Hobart, and scores of others whom I might mention, and whose names it seems invidious not to record. I have seen Christian Endeavor enthusiasm and whole-hearted devotion in other lands, but never more wonderfully manifested than in Australasia.

Some Leading Christian Endeavor Workers in Australia.

The Rev. Egerton R. Young, the eminent missionary to the North American Indians, and no less eminent as a lecturer, writes: "I was greatly impressed with the splendid character of Christian Endeavor in Australia. The societies have settled down to solid, permanent work, and more than ever are attaining the great object which the founder had in view in its inception. The societies in the southern world are in a healthy state from a spiritual standpoint."

Christian Endeavor among the Aborigines.

The Australian Endeavorers, too, have not forgotten their Lord's command to preach the gospel to every creature, and they have begun near their own Jerusalem, by carrying the good news to the aborigines at their very doors. Nothing has ever impressed me more with the inherent power of the religion of Christ to lift up the lowest and the most degraded than the society that I visited at La Perouse, near Sydney. This is composed wholly of "blackfellows," so called, the aborigines of Australia, who are said to be the lowest and most degraded people upon the face of the earth; so low, indeed, in their native wilds, that they often live in what resemble nests made from sticks and grass, rather than houses. Mothers sometimes eat their own children. Yet here in La Perouse is a genuine and vigorous Christian Endeavor society, officered by blackfellows, and conducted by them entirely, under the supervision of their beloved Christian Endeavor missionary. And when in the great convention at Sydney, at the consecration-meeting, I saw a little spot of black among the white faces in the gallery, and saw the La Perouse society arise and repeat their verse, and send down their word of welcome, "Mooyang Gnilling," I felt that there was no Macedonia in all the world which might not be reached and uplifted if only some one in Christ's name would go over and help.

Another happy feature of the work in Australia is the remarkable unanimity of Christian people in promoting it.

It has been before related how the great united Methodist Church, the strongest in all Australia, has adopted Christian Endeavor as its own child, and has never tried to drive it out of the church family or supplant it with another.

Christian Unity in Australia.

In some sections, too, the Church of England takes more interest in the work than in almost any other land, and I have heard a rector of this church declare in public that he liked the Society because it was not like a safety-match that you could light only upon its own box, and that the Christian Endeavor banner, with the significant initial letters upon it, stood on church occasions for Church of England, and on special Christian Endeavor occasions for Christian Endeavor, and answered equally well for both.

Many of the islands of the southern seas, as well as the great Island Continent and its nearest neighbors, have proved a fruitful field for Christian Endeavor.

In Samoa.

The Samoan Christian Endeavor Union is an established and forceful factor. Here is the title-page of the first Samoan Endeavor publication:

O LE AU TAUMAFAI MO KERISO

O sina upu e faamatalaina ai lona uiga ma le Feagaiga ua osia.

"MO KERISO MA LANA EKALESIA."

Na faatuina le sauńiga o le Au Taumafai i Malua i le aso e 10 o Iulai, 1890. Na fai le filifiliga, o le a faatasi ai le Au Taumafai mo Samoa i se Faatasiga, Me 12, 1904.

"Ina o mai ia, se‘i faatasi atu i tatou ia Ieova i le feagaiga e faavavau, e le galo lava." (Iere l. 5)

SAMOA:

THE L. M. S. PRINTING & BOOKBINDING ESTABLISHMENT,
MALUA.

1904.

The Rev. J. E. Newell, the president, founder, and chief promoter of the Samoan Union, says that the title given above means "The Endeavor Band for Christ;" underneath is the universal rallying-cry, "For Christ and the Church," while the title-page bears this historic note: "The institution of the Endeavor Band was inaugurated at Malua on the tenth of July, 1890. The Samoan Endeavor Union was constituted at a large representative gathering on May 12, 1904." The motto text is from Jer. 50:5. Then the manual goes on to tell of the rise of Christian Endeavor, and especially of the movement in the South Seas, Hawaii, the Loyalty Islands, New Caledonia, the Caroline Islands, Samoa, the Tokelau, Ellice, and Gilbert Islands.

The story of the Society in these multitudinous islands of the southern seas is of peculiar interest, and often a note of heroism and devotion to the death is sounded. Some of the Endeavorers of the first society in the Samoan Islands went out, literally with their lives in their hands, to preach the gospel in the neighboring savage and cannibal islands, and never returned.

Says the Rev. J. Hadfield of the work in the Loyalty Islands: "The Society develops reliance, forethought, judgment, and courage. It teaches how business and other meetings should be conducted in an orderly and profitable manner. It cultivates the faculty of effective public speaking, and opens up a long vista of new ideas in the direction of representative government. Certainly no outside force has come among us since the first introduction of Christianity sixty years ago that promises such rich and far-reaching results."

On the Caroline and the Marshall Islands are thirty-four Christian Endeavor societies. In the latter a society is found in every church.

Out of a total population of 6,092 in the Loyalty Islands, before the end of the first quarter-century of Christian Endeavor there were found to be 1,988 Endeavorers, who had raised $8,000 for missions.

In the Caroline Islands.

It will be remembered that the German Endeavorers have just sent a missionary to the Caroline Islands to work under the auspices of the American Board. An interesting incident has just come from Dr. C. F. Rife, the superintendent of Christian Endeavor in these islands.

Girls' School, Kohala, Hawaii.

"I want to tell you about one of the members of the Christian Endeavor society in Kusaiae. He is a deaf mute, the only one on the island, and was considered not very intelligent by the natives. I demonstrated that he could hear certain sounds, and that his intelligence was as much as one could have who had such limited opportunities. About six or seven years ago I told him by signs that tobacco was injurious for him. He had been a smoker, and forthwith made a sign that he would throw away the pipe. He has abstained from its use to this day. Some time ago he joined the Christian Endeavor society. A few weeks ago I was at the village where he lives, the chief village on the island, and attended their meeting. It was really pathetic to see this young man stand, after a number had testified, and give his testimony. True, no one understood a 'word' of what he said; for the sounds might be called audible breathing, but it affected me more than any other. I told the people that *they* were his Bible; for, although he cannot read a word, he watches them. He knows they have espoused the cause of right, and seeks their company."

The cosmopolitan character of Christian Endeavor in Hawaii and one of the interesting meetings in Honolulu have already been described. The recent growth there is something remarkable, and is due in part to the way in which the Christian Endeavor method adapts itself to the Hawaiian's idea of worship. "The older Hawaiians are too apt to monopolize all the time of the meetings," we are told. Alas! this fault is not confined to Hawaii. To circumvent this tendency and also to give as many as possible a chance to take part in each meeting, the native societies are divided into classes. These classes each contain from two to ten or twelve members, who file out before the assembled society, and sing, read, or repeat something either separately or together. Then the meeting is thrown open for individual effort. No wonder the writer adds, "One rarely attends a dull meeting in the native societies."

In the Philippine Islands.

The societies in the Philippine Islands are naturally of especial interest to American Endeavorers. The Rev. Dr. S. B. Rossiter speaks of the Society as of "almost universal extension." The Rev. Leonard P. Davidson of the Presbyterian mission was one of the pioneers of the work in these islands, and the first Christian Endeavor superintendent. He was soon called, however, to his heavenly home, after but a few months of work. In Cebu he left a few Endeavorers, however. The number has grown to hundreds, we are told, not only in Luzon, but in the northern and southern Visayan Islands.

"On the island of Cebu," says Mrs. Elizabeth W. Jansen," the Endeavorers are stoned while holding their open-air services and in their private devotions. Their assailants are incited by the priests and protected by the police. When threats failed to make them untrue, bribes are tried, some having refused as much as five hundred dollars to renounce their religion. The Endeavorers have been compelled in their poverty to buy land for a cemetery; burial having been refused their dead in a Roman Catholic cemetery." The self-sacrifice of these Cebu Endeavorers is evidently very great. Already they have built a church at Campestello, and some are holding meetings in the home of a former insurgent general, who is an active member. Their efforts extend even to the bandits in the mountains, some of whom, there is good reason to believe, will soon renounce their freebooting ways and become earnest Endeavorers.

In New Caledonia the French missions are established, but here, too, are Endeavor societies, and we learn from *Activité Chrétienne* that the revival crusade has been undertaken by the Endeavorers' going from place to place to win back backsliders and to arouse Christians to win the unconverted to Christ. Nearly five hundred persons have been reached in this way in one campaign, and touching stories are told of the return to the faith and to Christian living of those who have been corrupted by the whites and their civilization (?), and of the conversion of those who had never before accepted Christ.

Formosa and Madagascar.

In the great island of Formosa are some Christian Endeavor societies under the care of Japanese Christians; and a Japanese army officer, who is also a captain in the Christian Endeavor army, has represented Formosa at a Japanese national convention.

In the still greater island of Madagascar before the French occupation were nearly a hundred Christian Endeavor societies. By the change of government and the general interruption of missionary work owing to the conquest of the island, some of these were broken up; but the work has recovered to a degree, though recent statistics and reports are wanting.

When we come to the islands of the Atlantic, we find a wide and fruitful field for Christian Endeavor. The romantic beginning in Jamaica has been followed by a steady and constant growth, until from the statistics latest at hand we find that there are 234 societies, of which 84 are Juniors, with more than one thousand members. Jamaica is the gem of the West Indies, and Jamaican Christian Endeavor is the Christian Endeavor gem of the Atlantic, so what should be more appropriate than that the sprightly little monthly representative newspaper of the societies should be called the *Christian Endeavour Gem?*

In Jamaica and the Islands of the Atlantic.

A pioneer of Christian Endeavor in Jamaica is the Rev. Dr. Randall, who is also the pioneer of the Disciples of Christ in Jamaica; and his son, Mr. John E. Randall, the efficient and beloved secretary of the Jamaican Union, has done more for the cause than any other one. Giving up a generous salary in the civil service of the island, he has taken the united pastorate of two colored churches which are under the care of the Disciples of Christ of America; and this gives him even more time than before for his loved work in Christian Endeavor.

Though Jamaica is by far the best-cultivated field in the island world of the Atlantic, yet it is by no means the only island where Christian Endeavor is established. The island of Trinidad is an especially fruitful field for Christian Endeavor. In many places in Cuba, in Porto Rico, in the Bahamas and the Bermudas, and in the Windward and Leeward Islands, there are also societies. Haiti and Newfoundland each have at least two good societies to their credit. In Barbados is a good Endeavor union composed of flourishing societies.

Trinidad, Cuba, Bermuda, Barbados, Bahama, Porto Rico, Iceland.

Miss Olafia Yohansdotter, Icelandic Interpreter.

Even in Iceland the Society is not unknown. One of the most interesting and memorable meetings that the writer has ever attended was in Reikiavik. It began late in the evening; but it was still light and no lamps were needed, for one could see to read on those July nights until midnight in Iceland's little capital. A large audience came together, and the speaker had for his interpreter Miss Olafia Yohansdotter, a lady who had added to fine natural abilities the advantages of much travel in England, on the Continent, and in America. She interpreted most fluently what I had to say into classical Icelandic, the language of the Sagas and the Eddas. The audience which crowded the hall was attentive and sympathetic, and at the close a member of the Icelandic parliament, or Althing, a successor of the old legislators of Thingvalla, a thousand years ago, arose and expressed his interest and earnest hope that Christian Endeavor might yet accomplish much for Iceland.

The scattered farms throughout the island, and the absence of towns or even villages for the most part, make it impossible for Christian Endeavor to do its work in the usual way throughout much of Iceland; but we already read of one society, and there seems to be an unlimited field for Rural Family Endeavor.

Though Great Britain really belongs to the island world, her Endeavor societies have been treated in another chapter; and it is only necessary to add that in the Shetland and Orkney islands, in the Channel Islands, Guernsey and Jersey, in Minorca and Majorca, in the Madeira Islands and the Azores, the society has gained a foothold, and in some of them it is an important factor of the religious life.

We are told in the Scriptures that the "isles shall wait for" Him. Surely it is God's good pleasure that Christian Endeavor in the islands of the sea shall prepare the way of the Lord in the isles of every sea, which so long have been waiting for Him.

CHAPTER XXXIII.

CHRISTIAN ENDEAVOR AMONG THE BOER PRISONERS.

HOW GOD CAUSED THE WRATH OF MAN TO PRAISE HIM BY DEVELOPING A WONDERFUL MISSIONARY MOVEMENT AMONG THE BOER PRISONERS WHO WERE DEPORTED TO ST. HELENA, CEYLON, THE BERMUDAS, AND PORTUGAL IS TOLD IN THIS CHAPTER.

> "The Christian Endeavor Society has been, and is, a great developer of stalwart Christians, pillars of the church, consecrated young people who can be depended on for the furtherance of any and all of the varied activities of Christian service."
>
> *Hon. John H. Mickey, Governor of Nebraska.*

ONE of the most romantic and interesting chapters in the annals of the first twenty-five years of the Christian Endeavor Society is the story of the development of the societies in the Boer prison camps in St. Helena, Ceylon, Bermuda, and Portugal. So thoroughly did the Society seem to meet the religious needs of these expatriated warriors, so complete and thorough was their organization in spite of the difficulties they had to overcome, and so large results in the way of missionary activities and the evangelization of Africa have flowed from their devoted Christian lives in the prison camps, that the story will always be an incentive to heroism and religious zeal. I am indebted for these facts largely to the Rev. Charles F. Mijnhardt, who was the president of the Christian Endeavor union among the prisoners on the island of St. Helena, and who obtained from his own observation there, and from accounts obtained from returned Boers in the other camps, the details which are here given.

The societies were started even before the prisoners reached St. Helena, for while they were encamped in Simons Town near Cape Town, a society of ninety-one members had been organized. But the removal of the prisoners to the various islands compelled a reorganization when they reached their destination. They met with many difficulties, since many of the Boers had known nothing of the Society before they reached the prison camp. Some thought the pledge was too strict; others objected to the singing of hymns which were not based on David's Psalms, or prescribed by the synod of Dordrecht. So keen was the party feeling, indeed, that some went so far as to aver that the society, although having an outward semblance of religion, really had in view a political object, inasmuch as it was suspected to be the intention of the Endeavorers on their return to South Africa to choose from their number the president of the Transvaal and the members of the Volksraad.

But these strange misapprehensions were soon removed, and "they began to learn," says Mr. Mijnhardt, "that the Christian Endeavor Society was the one form of Christian service subject to the church, that was needed in South Africa and in the prison camps as well. We Endeavorers thank God for our banishment, because it has brought us to know the value of consecrated Christian service."

The Societies in St. Helena.

For eight months the St. Helena society had to hold its meetings in the open air, often with the rain beating in the faces of the worshippers and the wind making it almost impossible to hear the speakers. Afterwards they managed to rig up a "tin shanty" composed of biscuit-tins and aloe poles. Those who know the aloe will not recommend it for strength or durability. It is really a soft pulpy mass, surrounded by a thin covering of wood; but it was the only material available, and many a time this little shanty rang with the praise of God.

As more prisoners came, more societies were needed to give a chance for the expression of the Christian life in word and deed. They had pledge cards printed at St. Helena, but never seemed to have enough, the members came so fast. The first societies were at the Deadwood camp, and were made up of men from the Transvaal. But after a time another large camp, formed mostly of Free Staters, was established at Broad Bottom. Then they formed two local unions, one in each of these two great camps, which were about seven miles apart, while a district Christian Endeavor union united the two; and the members visited each other alternately, once in two or three months, to discuss the general business of the union.

A convention was once held midway between the two camps, though it was very difficult to get permission for the large number who wished to attend. But, in all, 386 Endeavorers from both camps attended this convention, and discussed very much the same topics as Endeavorers in England or America—missions and the Quiet Hour, and the relation of Endeavor to the church, and what more they could do for their unconverted companions, and other similar topics.

In April, 1900, the first contingent was taken to St. Helena, and two years later it was found that there were eleven societies in the Deadwood camp and eight in Broad Bottom, nineteen in all, with a total membership of nearly a thousand. By this time they had managed to procure an unused cooking-shed, which, having been properly patched up and also enlarged, would hold about two hundred. This they called "Excelsior Hall."

Many a glorious meeting they had in it. The different societies all met there on different evenings of the week, and from Monday night to Saturday night the hall was never empty between six P. M. and nine P. M., for one meeting was scarcely over before another lot would good-naturedly squeeze in, receiving a warm hand-shake of welcome at the door. Let me here quote a few of Mr. Mijnhardt's ardent words.

The Prisoners' Sorrow at Separation.

"O, how we learned to know and love one another during those years of captivity! Once—it was midnight of the old year—we Endeavorers gathered in our hall for a bit of prayer and praise. We shed tears, many of us, but not at the thought of our loved ones' being so far away from us. No, we thought: 'Alas, these glorious meetings will one day have to come to an end; *we shall have to separate,* and go out into the cold world to fight alone. Here we have so much sweet fellowship, such concord, such unity.'

"Just think of it; amidst all the hardships attendant on the life of a prisoner of war, amidst all that one naturally misses and even finds necessary, we are yet saddened at the thought of having eventually to part from one another. Such is the love of Christ shed abroad in the hearts of His children!

"Apart from our weekly meeting, we had a short prayer-meeting of half an hour every morning at 6 and sometimes, according to changes in camp regulations, at 6.30.

"I am sure that that early prayer-meeting helped most of all to make our society a blessing. Those who attended could always be reckoned on, and were always the most faithful members. We had a different subject to pray for every day of the week, for example, Sunday, the church; Monday, the spiritual life; Wednesday, missions; Thursday, Christian Endeavor societies, etc. We appointed a leader for each day, and many a young convert there learned to pray and speak in public for the first time. O, the solemnity of that quiet half-hour, as we sang upon our knees,

" 'I believe God answers prayer;
I am sure God answers prayer;
I have proved God answers prayer,
Glory to His name!'

"We would come forth strengthened and refreshed. In those meetings we often spoke of the importance of the 'Quiet Hour,' and many a one would go back to his hut or tent to spend another hour with God and his Bible before commencing the duties of the day."

We are also told that a "Lending-Hand Workers' Genootschap" was formed, meaning a society where different kinds of articles were made by the Endeavorers, such as penholders, bone brooches, boxes, etc. These were sent to the colony and sold for fifty-eight pounds. "If, therefore, a young man got up in the meeting and waxed eloquent on missions," we are told, "wishing he could fly that he might be there at once, we merely asked him to come and prove his sincerity by lending a hand at the turning-lathe or by polishing a piece of wood."

How They Raised Money.

The Endeavorers also erected a café, whose sign-board bore this legend in Dutch:

"CAFE, RESTAURANT, AND STORE
In aid of the suffering women and children
In South Africa."

Here they sold tea, coffee, and cake at a penny, such articles, also, as coffee, sugar, and milk, and cleared thirty-five pounds. Through the sale of envelopes and stamps thirty-seven pounds more were raised for the widows' and orphans' fund. They also conceived the idea of erecting an orphanage on their return to South Africa, to be called the "Christian Endeavor Orphanage of Transvaal and Orangia." The spirit of this plan has been largely carried out in the support of an existing orphanage near Johannesburg.

In the prison camps of Ceylon the same zeal and enthusiasm were manifested as in St. Helena. Here ten societies were formed with a membership of eight hundred. Once in three months they were allowed to have a united meeting, when all the societies met to discuss the subject for that week.

"What a wonderful sight it was," writes one of the number, "to see so large a number of zealous Endeavorers and to hear eight hundred voices roaring out a hymn like so many cannon! No wonder that one felt like another man after such a meeting. Often I would hear some one say: 'How the time simply flew!' 'For my part he could have continued as long again, and talked another hour.' 'How beautifully we worked together!'"

The Prisoners in Ceylon.

Many of the prisoners in Ceylon had had but few educational advantages, and great pains were taken to supply such deficiencies. Here, as on St. Helena, bearded men thought it no shame to attend school, learning their texts as any boy would. The literature committee of the union distributed books, and saw to it that they were read; and most of the Endeavorers were eager to attend the day-school and the Sunday-school. In one of the classes the question was asked, "Who discovered America?" The reply came promptly, "Saul, sir." "Let this not be taken as a standard of our intelligence, however," writes one of the prisoners, "since many English soldiers, believed, as one of them said to us, 'We thought yous fellows was all black.'"

A boys' home was established by the Endeavorers, where orphans and neglected ones were taken in and cared for. In the same hut the "Albion printing-press" afterwards turned out a little weekly paper called *De Strever* (*The Endeavorer*) and for nine months it appeared regularly. The subscription-price was ten cents a month, and the editor was soon able to send the profits to the women and children in the concentration camps.

In Bermuda and Portugal.

Six of the 365 islands of Bermuda were occupied by the Boer prisoners of war, and each island had its Endeavor society, with about five hundred members in all, not counting the children, of whom more than two hundred were organized into a Junior class.

Every evening family prayers were held by the Endeavorers, and every morning there was an early prayer-meeting.

A little Christian Endeavor paper was also published, but the societies were so scattered on different islands that they had no opportunity for a convention, which proved so helpful in other camps.

To Portugal a thousand men were taken from Delagoa Bay, all of whom when they started, save about thirty-five, were sick. Some died on the way to Portugal, and there were comparatively few earnest Christians among those that reached the prison camp. These commenced a prayer-meeting, which was held twice a week. Very soon, we are told, "God's Sprit began to convict of sin; many turned from their evil ways; and the first night as many as seventy gave themselves to God." In the early morning one could hear the men earnestly praying among the rocks. An Endeavor society was formed, and eighty joined at once. The society worked under great difficulties, for the members had no convenient place in which to gather; so they resorted to the rocks. But this gave them a fine opportunity for personal work, and it was quite usual to see the members of the various societies conversing with the unconverted in quiet nooks.

The social committee did good and effective work in welcoming new arrivals or visitors from one of the other camps. Little more than a month had passed when the 80 had become 183. This was in the camp at Peniche. Another one was at Caldas da Rainha. Here there were 70 young men who might be reached, and the society began with a membership of 25, but the Endeavorers did not rest until they had captured 64 out of the 70. Some of the members who had mastered the Portuguese language preached Christ among the inhabitants. After a little more than a year the Boers, men, women, and children, bade farewell to the shores of Portugal. Many of the Portuguese had become sincerely attached to them, and bitter tears were shed. One man brought a Portuguese lady with him, had the bans published in one of the Dutch churches of Johannesburg on reaching home, and now is happily married. Some women were transported to this camp, together with their fathers and brothers; and more than one little romance which happily ended can be traced back to the prison camps of Portugal and the Bahamas.

The Wonderful Sequel.

But the sequel to this story of Christian Endeavor in the Boer camp is the most remarkable of all, for God used their captivity to arouse a wonderful missionary spirit among them such as had never been known in South Africa before. Missionary subjects were favorites in the Christian Endeavor meetings in prison. Though they had exceedingly little money, a tithe, often a fifth, of what they earned by whittling out bone Christian Endeavor badges and other trinkets was set apart for missionary use.

In the societies in Portugal a missionary meeting was held once a month, and twelve declared themselves ready to become missionaries on their return. In St. Helena 60 volunteered for missionary service while in camp, and altogether 175 young men dedicated themselves to the service of God as missionaries wherever He should send them.

The whole attitude of many toward the natives was changed during their imprisonment. One bright young fellow said during a meeting, "I used to try to ride over the little Kaffir boys on our farm with my horse, and once I actually did override one; but, if ever I should meet that little boy again, I shall take him with me on the horse, and tell him how Jesus loves him." "I unhesitatingly assert," writes Mr. Mijnhardt, "that the Christian Endeavor movement among our prisoners contributed largely towards making these men realize their responsibility towards the heathen. Missions had with us a most prominent place in the society. Our subjects were often missionary subjects; but, more than that, we began to do something for missions."

Sixteen young Kaffir boys who had been captured with the Boers were transported to St. Helena. They were taught to read, and soon they began to pray in their own language in the meetings. We can well imagine that "it had a tremendous meaning for the young Endeavorer who had not much enthusiasm for missions to go to those Kaffirs, and read and pray with them."

On Their Return.

The mission-study classes, a missionary manual-labor society, which sold its products for eighty pounds, the missionary books that were read, and the missionary collection-box which was often passed, all had a great influence in stimulating the missionary zeal. On their return to South Africa these 175 young men began to fit themselves by hard study for missionary work. The missionary institute for their training was established at Worcester, Cape Colony; and the Drostdy, which used to be the residence of the local magistrate, or Landdrost, during the time of the Dutch possession of the colony, was purchased for ten thousand pounds by the representatives of the Dutch churches. The missionary spirit had come to pervade all the Dutch churches, as well as the prison camps, and they gave most generously for this new institution. Moreover, more than two hundred promises were received within a few months to pay for the cost of the board, lodging, and schooling for one missionary candidate at twenty-four pounds a year, so that all the 175 Christian Endeavor volunteers among the prisoners were more than provided for.

The young men in the institute, however, do not rely upon the gifts of the churches altogether, but spend as many hours in manual labor each day to support themselves as they spend in study. A number of these will not be able to do much in the way of mental development, we are told, being already too old, and not having had educational advantages when young. But all can do something for the natives of Africa, and some of those who could not go as educated missionaries have gone to the far interior as missionary farmers." The report of the proceedings of the opening of this mission school ends with these glowing words of good cheer:

> "So the proceedings of the never-to-be-forgotten days came to an end, days which are the beginning of what we believe to be a new epoch in the mission history of our beloved Dutch Reformed Church. That a light may have been lit at Worcester that will penetrate into the dark heart of Dark Africa ever remains our earnest prayer. To the Lord be thanks, to Him the honor, from Him the expectation."

CHAPTER XXXIV.

CHRISTIAN ENDEAVOR AFLOAT.

THE FASCINATING STORY OF CHRISTIAN ENDEAVOR UPON THE SEA AND ITS REFLEX INFLUENCE UPON THE ENDEAVORERS ASHORE.

> " Floating Christian Endeavor has demonstrated its possibilities. For a period equal to four enlistments of three years each it has won its trophies for Christ afloat. Hundreds of sailors have through it been pointed to the ' Lamb of God which taketh away the sins of the world.' Its graduates are to-day preaching and living the gospel in all parts of the world.
>
> " Missions *to* the sailors have been tried for many years with meagre results. Now let us build up and strengthen this mission *of* the sailors to their comrades. And soon the time will come that wherever flies our flag afloat, the grander banner of the cross will also soon spread its snow-white folds."
>
> *Chaplain Robert E. Steele, U. S. Navy.*

ONE of the most interesting developments of Christian Endeavor, and one of the most surprising, is its work upon the sea. No one would have been bold enough to predict twenty-five years ago, or even in more recent years, that the Society had a mission, and a large one, to sailors.

That a society which seems so peculiarly wedded to a local church, with its pledge of constancy and its forms of service, many of which, from their very nature, can be performed only upon dry land, should find its place on ships of war and merchant vessels, and thus go into every harbor of the world is indeed surprising. It is only another illustration of God's guiding hand, and of the flexibility of the Society and its adaptability to all classes and conditions of men. The pledge stands for a general principle. It means loyalty to Christ and His service, wherever and however that service can be performed, and the specific promise of devotion to the local church and the work and meetings of the society means only that that is the way in which most young people can best do what "He would like to have them do."

The sailor boys have evidently found an especial pleasure in the link which the Society affords between them and their Christian companions on shore. Through it they have received letters of cheer and comfort from many an Endeavorer, and more material, but no more real, tokens of good will in the shape of comfort bags, calendars, and the good things of Christmas and Thanksgiving, and have often been entertained most generously by the Endeavorers on shore.

The first Floating Endeavor society was organized on the United States revenue marine steamer Dexter in 1890, and since then more than two hundred such societies have been started. Some of them necessarily have but a short life, for the sailors are changed from ship to ship; their terms expire, or for other unavoidable reasons the societies are often broken up and must be frequently reorganized.

Floating Societies on Famous Ships.

However, on many famous ships Floating Endeavor societies have been organized. Among the victims blown up in Havana harbor on the Maine were members of a Floating Endeavor society. There was an active Floating society on Admiral Dewey's flagship Olympia when she entered Manila Bay on that memorable first of May, 1898, and many Endeavorers were found in Sampson's fleet at the battle of Santiago. There was an Endeavor society on the famous Oregon in her historic journey around Cape Horn to take part in the battle for Cuba's freedom. On H. M. S. Powerful was another society of marines, whose members were drafted into the South African war, and who fought in the siege of Ladysmith.

In the late war between Russia and Japan in the Japanese navy were Christian Endeavorers, and multitudes of other brave Jack tars on less conspicuous ships plying in peaceful waters in the commerce of the nations have belonged to floating Endeavor societies.

On the United States revenue steamer Gallatin, which was wrecked on the New Hampshire coast a number of years ago, was a Floating society. Many poor fellows went to the bottom. One of the rescued sailors said afterwards that he lost every prized possession that he had, except his Christian Endeavor badge, and that was pinned to his shirt. Another mourned that he had lost his pledge card; but, said he, "I have not lost my pledge, for that is engraved upon my heart."

Floating Endeavor in Nagasaki.

One of the most interesting developments of Floating Christian Endeavor, paradoxical as it may sound, is found upon the shore, in the great Japanese port of Nagasaki. Here some ten years ago the United States warship Charleston was lying at anchor. On board was a very active Christian Endeavor society, whose leader was one Carlton H. Jencks, one of the most remarkable and gifted young men who ever went to sea. The boys of the society soon found, when on shore leave, that there was no place in all the great city of Nagasaki where a decent sailor could get a meal or a night's lodging. There were respectable first-class hotels, but these were beyond their means. All the other places were low dives and dram-shops, and one street where these were especially numerous in Nagasaki is known to this day as "Bloody Street."

The Christian Endeavorers said, "These things ought not so to be, and we are the boys to make them better." So they

Floating Christian Endeavorers

On Board the U. S. S. Maine. The president of the Christian Endeavor society sits in the middle of the first row.

"passed the hat" first among themselves, and by mortgaging their wages in the future raised in cash and subscriptions, it is said, six hundred silver dollars. Then they could go to others with a good conscience, and ask for more; and their comrades and officers and friends on the shore contributed enough monev so that they were able to purchase a commodious building, which they christened the "Christian Endeavor Seaman's Home" and put it under the control of a board of Nagasaki missionaries. Now this plant is worth ten thousand dollars in gold.

John Makins,
Manager of the Christian Endeavor Seaman's Home, Nagasaki, Japan.

In one year this home furnished more than ten thousand meals to sailors and nearly three thousand lodgings. Fifty-six meetings were held with a large aggregate attendance. The home has a good reading-room, a dining-room, a soda-water fountain, which is largely patronized in that steamy climate, baths of all kinds, and bedrooms; and the writer can testify, from a personal visit, of its cleanliness, comfort, and excellent management.

John Makins's Work.

In one of the dormitories is a large picture of Carlton Jencks, the moving spirit in the founding of the home, who met an untimely death with hundreds of others on the ill-fated Maine, when it went to the bottom in Havana harbor. Mr. John Makins has been the most efficient manager of the home during most of its existence, and when, after a residence in America, he returned recently to his loved work, he was received with great enthusiasm.

Miss Antoinette P. Jones has been assiduous from the beginning in promoting the interests of Floating Christian Endeavor, of which department of the work she is the superintendent. She is unwearied in her efforts, and is a most voluminous correspondent, writing to sailors in all parts of the world, encouraging them in all their endeavors, and keeping them in touch with their friends on shore.

Antoinette P. Jones,
Falmouth, Mass.

Mr. J. M. Wood, of the Brooklyn Navy Yard; Chaplain Steele, formerly of Hampton Roads, and later of Boston; and many others, have done yeomen's service. Chaplain Steele is especially interested in the Society because, as he says, "it is the only distinctly religious effort for the sailors of the navy." The Young Men's Christian Associations are doing most admirable service, but on the sea are largely social in their functions. Christian Endeavor in the navy insists upon outspoken religion, and the badge which sailors are proud to wear, though they are often ridiculed by their companions for wearing it, stands for "Christ Exalted" there as everywhere else.

Floaters and Sinkers.

On the new Maine, which has taken the place of the wrecked ship of the same name, is also a flourishing society. One of the boys at a recent meeting has told how their shipmates sometimes scoff at them when they see the badge of Floating Christian Endeavor, calling out, "Floaters, floaters!" The Endeavorers take the chaff good-naturedly, and respond, "Well, it's better to be a floater than a sinker, anyway."

Miss Jones has written many interesting accounts of the Floating societies and their work. In the marine corps especially the society seems to flourish. She tells how the sailors have helped the missionary work in distant Guam, going to the meetings of the society on shore, as well as maintaining their work on shipboard. A Floating Endeavorer on the U. S. S. Newark declares that he has found out only since going into the navy that "it is not enough to be just 'not a bad fellow,' but that God wants us to be all in all for Him," while another sailor writes: "A friend started me travelling on the right road. He would take me in one of the small boats of the ship, get his Bible, and read and talk with me; and in that way I was converted." Often this personal directness of Andrew and Peter is repeated in the experience of our sailor boys.

A simple little story that illustrates the trials as well as the opportunities of Floating Endeavor comes from Liverpool, where there is a flourishing branch of the Floating Society, and it relates to a vessel in the Mediterranean fleet of the Royal Navy. One of the sailors writes:

"In our line of life we are liable to be called on at any hour of the day or night to do work which is not always of a very pleasant nature. One night one of our people, a Christian, had a job to do on a boiler, which was lighted up. Everything did not go on very well, and burnt fingers were the order of the day (or night). Instead of using bad language, he sang a hymn and smiled. The job was finished and forgotten; but some time afterwards a stoker who was on watch at that time came out on the Lord's side. Afterwards he told us that he first began to think seriously on that night when our brother kept his temper. It was something new to him, and he wondered how it was; and now he is one of our

Floating Christian Endeavorers, U. S. Cruiser Chicago.

brightest believers. So much for what may sometimes appear trifles to us. There are no trifles with God."

The reflex influence of Floating Endeavor, like that of missionary Endeavor, is good for young people on shore, where their activities have been engaged and their sympathies aroused for their brethren on the sea. In many ports meetings have been held for the sailors, ships visited regularly whenever in port, reading-rooms provided, and all sorts of kindly things done for those who go down into the sea in ships. San Francisco, San Diego, New York and Brooklyn, Boston and Liverpool, Chicago and Buffalo, and ports on the Great Lakes have shared in these generous activities.

Shore Work for Sailors.

Mr. Giles Kellogg, an earnest laborer among the sailors on the Pacific coast, has written most interestingly concerning the work as he has seen it. He tells of one sailor on the British ship Senegal who was brought in chains into a California port in mutiny. After reaching shore he went to the Christian Endeavor meeting in San Diego, and there expressed deep repentance for the past, and yearning for pardon. Soon he entered upon a course of training as an evangelist, and went to work among the men of the fishing-port of Milford Haven in England. Pulling about among the vessels in the harbor and visiting them in turn, he has been the means of leading many to accept the Saviour whom he found.

Christian song has been greatly blessed to the sailors, who love to hear the sweet voices of fair Endeavorers, from whose society they are so completely shut out for the most of their lives. Among those who have given themselves to this work is a niece of the Hon. John D. Long, the late secretary of the navy.

"When the sympathetic contralto notes of Miss Long's voice," we are told, "sang the simple and heart-touching gospel appeals, many were noticeably affected. As the singing went on, and a verse of 'Are you coming home to-night?' was given, a card was passed along from the midst of the seamen, on which was written the name with words saying that a mother's prayers were answered, and that her boy was coming home to God that night."

Miss Long was not spared for many years to continue to sing the gospel, but after the event just described her life and means, we are told, were given to public evangelistic singing for Christ, not only on the Pacific coast, but on the Atlantic coast as well.

Christian Endeavor Launches.

The Endeavor launches at San Diego, at Vineyard Haven, where Captain Edwards has been such a power for good among the sailors, and at many other places have been real steam messengers of the gospel, which they have carried to a multiude of hardy men who sail the seas.

Often the sailors return the compliment by visiting the Endeavorers at home in their meetings or social gatherings, where they do quite as much good as they receive. I have never seen the attendants at a staid New England prayer-meeting so moved and intensely interested as by a visit of twenty Floating Endeavorers from the new Maine, which was then in the Charlestown Navy Yard. As one after another the sailors rose and told of their meetings, of their joys and their trials, the ridicule they endured and the peace they found in the service of Christ, there was such a touch of reality and sincerity in all that they said that Christianity seemed a new thing, and a very genuine thing to all who heard them. As never before, these Christian people and thousands of others who have come in touch with Floating Endeavor have learned to sing with feeling that noble hymn, "For those in peril on the sea":

"Eternal Father, strong to save,
Whose arm hath bound the restless wave,
Who bidst the mighty ocean deep
Its own appointed limits keep;
O, hear us when we cry to Thee
For those in peril on the sea.

"O Trinity of love and power,
Our brethren save in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea."

CHAPTER XXXV.

CHRISTIAN ENDEAVOR IN SURPRISING PLACES.

A SCORE OF STATE PENITENTIARIES, DEAF AND DUMB ASYLUMS, AND SCHOOLS FOR THE BLIND, LIFE-SAVING STATIONS, AND BUSINESS HOUSES WOULD SEEM TO BE STRANGE PLACES FOR CHRISTIAN ENDEAVOR SOCIETIES. HOW THE SOCIETY FLOURISHES IN THESE PLACES IS HERE TOLD.

> " Christian Endeavor is not only reaching out, but is reaching in. It has penetrated the darkness of prison cells and sounded the glad signal-note of pardon, and sin-bound men can be heard crying out in the midnight of despair, as did the Philippian jailer, ' What must I do to be saved? ' Many prisoners have been made free indeed through the glorious gospel of the Son of God."
>
> *Mr. Frederick A. Wallis, New York.*

> " Christian Endeavor is working a wonderful reformation in the Eddyville Prison. Many men whose lives were blackened by sin and crime are now serving God zealously on Christian Endeavor committees to bring their fellow-prisoners into this sweet and blessed pardon. Remarkable as it may seem, not a single released prisoner who was active in the prison Endeavor has been brought back for the second term. Only eternity can reveal the wonderful workings of Christian Endeavor here. God help you to plant a Christian Endeavor society in every prison in the land."
>
> *" Your Christian Endeavor Comrades*
> *of the Eddyville Prison."*
> Convention Message from a Prison Society.

Christian Endeavor in Surprising Places.

FROM the beginning Christian Endeavor has been a surprise; a surprise in its ready acceptance by the Christian public, in its rapid growth, in its great conventions, in its adaptability to all foreign climates and conditions of life, in its development of new features just when they were most needed, in the persistence of original principles, which are found as effective to-day as when they were first promulgated, in the staying power which usually makes the oldest societies, except when occasionally frozen out by pastoral indifference or ecclesiastical hostility, even more effective than when first organized.

Other chapters have told of surprising places in almost every continent, where Christian Endeavor has found a home. This chapter adds to the list some striking illustrations, which might be almost indefinitely multiplied.

Christian Endeavor in State Prisons.

Who would have thought, for instance, at the beginning that there was any place for a Christian Endeavor society among the convicts of our State prisons? Yet some of the largest and most devoted societies in the world are found in the penitentiaries. The first one was begun in the Wisconsin State Prison at Waupun on February 2, 1890, just nine years to a day after the first society in a church was formed. The Rev. Victor Kutchin, the chaplain of the prison, was the organizer; and the charter members consisted of 58 prisoners, of whom 35 were active members. The highest membership at any one period was 204, and after less than five years 724 men had been connected with this society. The following testimony came from this chaplain of the first society after watching its results for five years:

"By the working principles of the Christian Endeavor, in connection with the usual methods employed by clergymen having a prison congregation, we can easily arrive at

Australian Aborigines.
The Bushmen of Australia are said to be the lowest type of the human race.

the degree of spirituality wherein to grade the men who through this means have become our special and more intimate charges. It is also a very convenient mirror in which the applicant for admission to the fold of the Good Shepherd reveals his earnestness or lack of it, and that before he is scarcely aware of our fully comprehending him. Where the conversion is actual, the changed demeanor from that common sadness or recklessness so prevalent in penal institutions to one of quiet and abiding trust peculiar to the genuine convert is an indication which almost invariably indicates the new disciple of the Master."

Prison societies began to multiply soon after the first one was formed, and are now found in more than a score of the largest penitentiaries in the country, and from almost every prison come, from those best fitted to judge, reports that the work done is not only most benign in its immediate effects, but permanently useful.

How Converted Prisoners "Hold Out."

The usual sneer against all such efforts—and a very shallow and silly sneer it is—would make it appear that the prisoners profess conversion only to curry favor, or enter into the work to pass away the time which hangs heavily upon their hands. This is directly contradicted by the facts, which can be learned from any one who is conversant with the lives of the prisoners after their discharge. The Utah State Prison Society, for instance, was organized in 1899, and Mr. Robert J. Jessup, one of the organizers, after six years of watchful interest says he cannot recall more than two members who after their discharge from confinement deliberately walked back into the ways of sin, and both of these men were "dope fiends," whose will-power had been destroyed by the drug.

In 1903 two of these Utah prison Endeavorers, one the corresponding secretary, and the other the vice-president, of the society prevented several murderers from escaping from the prison, at the risk of their own lives.

The New Mexico Prison Society recently celebrated its tenth anniversary. Messages were received from former members. One is superintendent of a gospel mission at Cohoes, N. Y.; another has served as superintendent of a Sunday-school and president of a Christian Endeavor society in Kansas; another is a coal-miner in New York; another is in business in Texas; one is doing good carpenter work in Santa Fé; and still another assists in the county jail work in Las Vegas, and recently read a paper before the Santa Fé Baptist Association.

The White Christian Endeavor Society in Frankfort State Prison, Kentucky.

The three Endeavor societies in the Kentucky Penitentiary at Frankfort recently conducted a successful Bible contest in which 26 men took part, and each was given a handsome Bible. In all 11,155 verses were memorized, and this was only one of several like contests held in that prison. The writer well remembers a visit to this prison, and his introduction to the three societies through the kindness of the warden and the chaplain. In the prison for white men were a large number of Endeavorers, who presented him with a curious cane made of rings of horn skilfully glued together. In the prison for black men was another society almost as large, whose president was the poet of the prison, and who greeted their visitor with a poetic effusion full of undeserved compliments, and then presented him with a block of hard coal, but a little blacker than the face of the poet, carved into the shape of a closed Bible.

In the Kentucky Prisons.

In the woman's prison he was greeted by another company of Endeavorers, who gave him a beautiful bunch of carnations, another Christian Endeavor surprise, and showing the same sympathy, generosity, and kindness of heart that Endeavorers outside of prison walls often manifest.

Among the souvenirs which I prize most highly are three gavels made in different prisons, and beautifully made, too, by Endeavorers who worked after hours to make them for use in calling together the great conventions. Two of these, adorned with silver bands, and finely inlaid, were given at the convention in Nashville, and the Rev. S. N. Vail, representing the Kentucky Endeavorers, happily said in presenting one of them to the presiding officer:

> "I deem it a great honor and privilege to present to this convention a gavel fashioned and made by a convict, serving in the stripes and chains of Eddyville prison. He made this gavel with a penknife and a little file, in his cell, after his day's work, and in the light of a candle or lamp furnished by friends outside of the prison walls.
>
> "This brother was led to his Saviour by the Endeavor Society; and the polish and taste he has given to the otherwise rough material in this gavel are emblematic of the change

effected by the gospel in that prison. Instead of cruelty, it has brought into those wards sweet sympathy, converted the bare ground of the prison yard into a greensward studded with beautiful flowers, whose daily mission (in the light of an open Bible) is to teach those unhappy inmates the great lesson of trust in God. It has filled the cells and workshops of that institution with the benevolent atmosphere of the Sun of Righteousness, while a number of its convicts are rejoicing in the forgiveness of sin and the hope of eternal life through Jesus Christ."

A Letter from Anamosa.

While I am engaged in writing this history, a personal letter has come from an inmate of the Iowa State Penitentiary at Anamosa, which in its substance is like scores of others that have come to the writer. For eight years this society has been in existence. "We are permitted," says my correspondent, "to meet for twenty-five minutes every Sunday afternoon. One of the prisoners takes charge of the meeting, and we are at liberty to speak on the topic, bear testimony, lead in prayer, or sing, with as much freedom as if we were outside prison walls. Four times a year, on holidays, we hold a special meeting which is of unusual interest, many more men taking part, with more freedom than at the regular Sunday afternoon meeting. One friend of mine was converted here as the result of the society. He went out to lead an honorable Christian life, engaged in Christian work, and died this summer faithful to the last."

"Comrades of the Quiet Hour" in Prison.

In all, many tens of thousands of convicts have been connected with these prison societies, and several hundreds of these have become "Comrades of the Quiet Hour," showing that the deepest spiritual things appeal to these men who have worn prison stripes. Indeed the great evangelist, Mr. Dwight L. Moody, once said to me that he had found some of the best men he knew among the Endeavorers in the prison society in New

Mexico, and they were murderers, too, who in a moment of passion, when crazed by drink, perhaps, had taken the life of a fellow man, but who, when given time to think and repent behind prison bars, had been thoroughly converted. Here is a verse of a beautiful poem written by a prisoner in the Massachusetts State Prison, and published in *The Mentor,* the prison paper:

"Only a convict! On Calvary
  A leader once of a desperate band
Now calls in his dying agony
  To his fellow sufferer near at hand,
'Lord, when Thou reignest, remember me!'
  And hears, to his wondering, glad surprise,
'Thou shalt be with me in Paradise.' "

Who will say after these examples of what Christ can do within prison walls that such conversions are always "made to order"?

The Endeavorers outside of prison walls have shared in the benefits of this work for the prisoners, which they have usually been instrumental in starting. Their sympathies have been awakened and their vision of the possibilities of the power of Christ have been widened as they strive to obey His command, and have heard His gentle voice in approval say, "I was in prison, and ye visited me."

Ephphatha Societies.

Another surprising place for a society of Christian Endeavor to appear is in a deaf and dumb asylum. One surely would not expect an organization whose active members are pledged to take "some part aside from singing in every meeting" to be found in an institution where no one could utter a single word. Yet there are several such societies, and I have never been more touched than when in conventions on both sides of the water I have seen a little company of bright, eager-faced Endeavorers,

Christian Endeavor in India.

A Christian Endeavor Society in the School for the Blind at Bombay.

whose other senses seemed to be more alert because of their loss of hearing, watch the rapidly moving fingers of the interpreter, who with lightning-like signs interpreted what I had to say. However fast I spoke, he was sure to keep up with me. It was always a marvel to me how he could talk so rapidly with his ten fingers, and how his audience could hear so accurately with their eyes, and catch every distinct shade of meaning; for this was evident from the lights and shadows that passed over their faces as they saw the humor or the pathos of a little story, or grew serious with some appeal to their noblest natures.

One such society in Edinburgh is called the "Ephphatha Society," in memory of our Lord's word when He looked up to heaven, and said unto the deaf and dumb man, "Ephphatha, that is, Be opened; and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." How marvellously among these deaf-mute Christians has Christ's miracle been repeated! Through the hands of their friends they have learned to hear. Through their own hands they have learned to speak. They can testify to the love of Christ as well as any one. They can offer prayers that their companions can understand. They can enjoy a union meeting as much as those who have five senses all in perfect condition. No wonder that they take the name "Ephphatha," "Be opened," for the Master has not only opened their ears through their eyes, but has opened their hearts to receive His word and do His will.

Among the Life-Savers.

Another unlooked-for place in which to find Christian Endeavor work is among the life-savers, the brave and resolute men who patrol our stormy coast. In several of these stations Christian Endeavor societies have been formed, and to others Endeavorers have gone with much profit to themselves as well as to the life-savers. The Rev. C. D. Crane, the efficient secretary of the Maine

Union, has done not a little for these lonely heroes, and has sometimes held a meeting out-of-doors in order that the "look-out," who was not allowed to come inside during his hours of watch, might be present. All the life-saving stations on the coast of Maine have thus been visited by Endeavorers.

Christian Endeavor was started for the young people, and always has been and always will be a young people's society; but that is by no means the same as saying that there can never be an old people's society, or a middle-aged people's society. In fact, there have been many such. Indeed, I have seen a picture of a Grandmothers' society in Japan, where every wrinkled face and bent form told of many years of service for others.

READ G ROOM
CHRISTIAN ENDEAVOR

On the Valdez Glacier in Alaska.

Mothers' Societies.

Mothers' societies are comparatively common, though not nearly as numerous as they should be. The first one was started in the first Presbyterian Church of Topeka, Kan., in April, 1893, by Mrs. Barton, whose son, Fred C. Barton, was superintendent of the Juniors at that time. It was started to help the Juniors, and this must always be one of the great objects of the Mothers' society. That first Mothers' society is still flourishing, and the members often meet at the homes of one another, and spend a social day, sewing for some one who for any reason has an extra amount of work on hand, while regular meetings are also held in the homes of the different members. Many a work of love is quietly accomplished by these ladies, such as visiting the sick, calling upon the strangers, sending flowers and other tokens of kindly remembrance. Why would not this be a good kind of woman's club to establish in every church, whose members might not become so familiar, perhaps, with the ethics of John Stuart Mill or the pessimism of Schopenhauer, but whose practical ethics might be improved by prayer and practice of good works for others?

In proportion to the whole number of Endeavorers, Spain has more Mothers' Endeavor societies than any other country, nearly a seventh being of this character, but there is a great and unoccupied field for this kind of Endeavor all over the world.

Another society of older people has been formed in Soldiers' Homes, and this, too, is a surprising development; but the writer has seen a long row of veterans of the Civil War, some scores of them, following the convention addresses and joining in the convention songs with all the ardor and enthusiasm of the youngest Endeavorer. God bless these veterans, who have enlisted in the army of Christ, as well as responded to their country's call for service.

Other societies have been formed among policemen, among street-car employees, among travelling men, in schools for the blind, among the employees of hospitals for the insane and other hospitals, and in several large manufacturing establishments. The transient nature of the constituency of these societies sometimes makes it difficult to continue them long; but, while they have existed, they have done much good. The Travellers' societies have been largely merged into the "Gideon Bands" for commercial travellers; but the initial impetus for this work, for which we all crave the largest success, came from Christian Endeavor circles.

Some C. E. Veterans in the National Military Home, Leavenworth, Kansas.

A most interesting society has been organized among the officers and clerks, compositors and other employees of the United Society of Christian Endeavor and *The Christian Endeavor World* at their office in Boston, called the "Home

The Home Office Society.

Office Society." Delightful little prayer-meetings are held every week. Charming sociables bring the workers together occasionally for a "good time," and an example is thus set which may well be followed by other Endeavorers, whose business society may be as helpful to the spiritual and social life as their church society.

CHAPTER XXXVI.

FOUR CHRISTIAN ENDEAVOR JOURNEYS AROUND THE WORLD.

IT HAS BEEN THE PRIVILEGE OF THE WRITER TO TAKE THESE JOURNEYS AND MANY OTHERS IN THE INTERESTS OF THE CHRISTIAN ENDEAVOR MOVEMENT. SOME OF HIS IMPRESSIONS ARE HERE BRIEFLY GIVEN.

> "To me one of the supreme values of the Christian Endeavor Society is its *international* character. The lines go out to every part of Great Britain, to the capitals of continental Europe, to the wide-reaching realms where Christendom comes into contact with Islam and the more ancient religions of Asia; to brethren in Australia and New Zealand, in southern Africa and in the isles of Japan. A composite photograph of the national representatives of Christian Endeavor would show us the races of mankind and womankind the world over."
>
> *Rev. John Henry Barrows, D.D.,*
> *late President of Oberlin College.*

IT is not inappropriate at this point, perhaps, to devote a brief chapter to some of the journeys taken by the writer in connection with the introduction of Christian Endeavor into foreign lands, especially as it gives him an opportunity to illustrate some of the vital principles of Christian Endeavor which come more forcibly to a traveller's attention on such journeys than at any other time.

As was natural, the first journeys in the interest of Christian Endeavor were made to Great Britain, the mother country, which so soon largely adopted the daughter's method of organization for the young. The first of these was made in 1888, and the second in 1891. But the first journey around the world was not undertaken until the fall of 1892, when, almost immediately after the great convention in New York, the writer with his wife and eldest son started to circumnavigate the globe in the interests of Christian Endeavor. This journey took them to the Hawaiian Islands, to all the colonies of Australia with the exception of Western Australia, next to China and Japan, back along the Chinese coast to Singapore, Ceylon, Madura, Calcutta, and Bombay, through the Red Sea and the Suez Canal to Egypt and the Holy Land. Then to Beirut and Syria, across Turkey, through the very heart of Asia Minor to Constantinople, by way of Greece, Italy, Switzerland, and Spain to a

A Beauty Spot in New Zealand.

The First Journey.

national convention in Great Britain, and thence to their own home. This journey occupied nearly a year, and was full of delightful experiences, some of which have been detailed in another volume,* and resulted in the establishment of the Society in some countries, and it is hoped in its strengthening in other lands.

The Second Journey.

In 1896, at the call of Endeavorers in India and South Africa, the president of the United Society undertook another journey, this time going alone, visiting Egypt again, and going more thoroughly over portions of India. At this time the United Society for India, Burma, and Ceylon was formed. Immediately afterward, the writer sailed from Madras to Durban in a coolie ship, a long and lonesome voyage of twenty-three days, when he was the only white passenger. But the friends he made and the meeting he was able to attend in Natal, the Transvaal Republic, and the Orange Free State (before these two were annexed by Great Britain), as well as in Cape Colony, well repaid him for the discomforts of the voyage, and he was glad to be able to do a little something to arouse a larger Endeavor spirit in Africa, where the work is now flourishing so vigorously. While in South Africa, he met President Kruger of the Transvaal and President Steyn of the Orange Free State, both of whom were interested in his mission.

Sailing from Cape Town up the coast of Africa, he joined his family in Southampton after a six months' absence, and was enabled to spend some time with them among the Endeavorers of Great Britain and the Continent before returning home.

In the year 1900 an urgent call came from the Endeavorers of China that he should attend their Fifth Annual Convention, and so with Mrs. Clark and another son this journey was undertaken, and a delightful convention was enjoyed in

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* "Our Journey Around the World."

Foochow, as well as many other meetings in Shanghai, Ningpo, Peking, Tung-cho, and Pao-ting-fu in China, as well as in most of the large centres in Japan.

In Japan, also, they were permitted to attend a most delightful national convention in Kobe, and to renew the friendship formed with the devoted missionaries on a previous journey. The travellers left China just before the Boxer uprising, though no one at the time knew of the dreadful massacres that would break out in another fortnight; and in order to get to London in season for the World's Convention of 1900 they decided to travel across Siberia by the newly opened Trans-Siberian route. This was then entirely unknown, as steam communication had been opened for only a few days when they started, and they were the first travellers of any nation to go around the world by this route. There were many unexpected delays and much discomfort, and the journey occupied forty-two days instead of the twenty-five it was expected to take, twenty of them being occupied with the journey up the Amur River, which just then was at its shallowest. But the journey was safely accomplished at last, and London was reached the very day before the convention began, instead of with a margin of two weeks as was expected.

The Third Journey, and Home by way of Siberia.

Going by Wheelbarrow to a Christian Endeavor Service in China.

In 1903 the repeated and urgent calls of the Endeavorers in New Zealand and Australia were responded to, and on the last day of the year, together with his daughter as travelling companion and secretary, the writer started on a fourth journey around the globe. In some respects this was one of the most interesting of all, as he was permitted to see some of the natural wonders of New Zealand and Australia, as well as to note the remarkable progress which had been made in Christian Endeavor circles since his previous visit twelve years before. The Gold Fields as well as the great cities of Australia were visited, and, sailing from Albany, on King George's Sound, the travellers made their way in a stanch Scotch ship across the "roaring forties" to Durban, thence around the Cape of Good Hope to Cape Town, and back to England by the usual route.

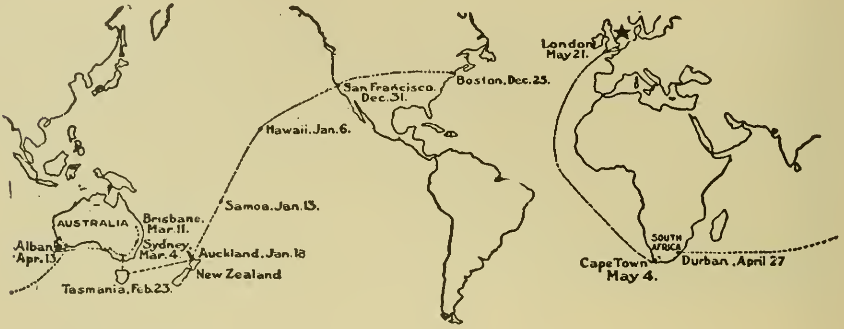
The Fourth Journey.

Mayoral Reception to Dr. Clark at Wellington, New Zealand, January 30, 1904.

Owing to the delay of the steamer in crossing the great ocean between Australia and Africa, the plans for this visit to South Africa were seriously interfered with, and the week which it was originally hoped could be spent in this continent was reduced to three or four days. But time enough was given to see many hearty and earnest friends of the cause in Durban and Cape Town, and to be cheered by the splendid results of the earnest Endeavorers of South Africa. Before reaching home on this journey, too, a visit was made to France, where the French national union was formed, to Switzerland, and to Germany.

Many other journeys across the Atlantic have taken the writer on different occasions to Great Britain and Germany and Spain and Portugal and Scandinavia and Russia and Bulgaria and Bohemia and Macedonia; to Italy, France, and Switzerland; to Belgium, Holland, and Iceland.

He would be a dull scholar indeed who could go to this travel school for so long without learning something of God's ways with man, and the divine favor to the cause which it was especially the traveller's business to promote. These journeys, too, might well induce humility of spirit, as they have revealed how in every land it was "not by might, nor by power," not by human wisdom or skill of organization, but through the divine good pleasure and kindly care, that the Society has flourished and grown strong.


London
May 21.
Boston. Dec. 25.
San Francisco.
Dec. 31.
Hawaii. Jan. 6.
Samoa. Jan. 15.
AUSTRALIA
Brisbane.
Mar. 11.
Sydney.
Mar. 4.
Auckland. Jan. 18
New Zealand
Albany
Apr. 13.
Tasmania. Feb. 23.
SOUTH AFRICA
Cape Town
May 4.
Durban. April 27

Route of Dr. Clark's Fourth Journey Around the World, January to July, 1904.

One chief impression which has been made upon the writer's mind in these many journeyings is that of the blessed reality of Christian fellowship the world around. It can hardly be realized by my younger readers how comparatively new is the development of this idea in its world-wide aspect.

Christian Fellowship Everywhere.

Now the Christian traveller cannot go to any considerable section of this world except Tibet without finding that Christian brethren have been there before him, and without receiving the right hand of Christian fellowship. Fifty years ago this could not possibly have been said. Twenty-five years ago it was less true than now. Even thirteen years since, when the first journey outlined in this chapter was taken, it could not be said with the emphasis with which it can now be asserted. Christian Endeavorers may well be thankful that their organization has had something to do with the extension and promotion and permanent establishment of this world-wide fellowship.

There are two songs which Christian travellers hear now more commonly than any other two all around the world, and they both show the yearnings of the heart for this kinship in Christ, which is growing more wide and strong with every passing year. These two songs are

"Blest be the tie that binds
Our hearts in Christian love,"

and "God be with you till we meet again."

These two songs have been translated into every tongue, and are sung in every clime. The Christian Endeavor Society has had much to do with popularizing them, especially the latter, which, it is said, was first sung in public at a gathering of any considerable size in a Christian Endeavor union meeting more than twenty years ago.

Another impression has been that of the immense value of missionary work and the genuine heroism and devotion of missionary workers. The heroes of the modern world are found very largely on the mission fields. For the Christian martyrs of to-day we must look to China and to Turkey; and it is the deliberate opinion of

Missionary Heroism.

the author, after seeing missionaries of all denominational boards in all parts of the world that there is no class of men in any calling who, on the average, are so well educated, so tactful and efficient in their work, so devoted and consecrated, and on the whole so successful, as the missionaries of the cross. It can safely be asserted that none others are doing so much to change the face of the earth for good, physically, mentally, morally, and spiritually, as the missionaries who have gone out from Christian lands to the "regions that sit in darkness and the shadow of death."

A Scene in Scandinavia.

One more impression that relates particularly to the Society of Christian Endeavor and its work is that of the adaptability of its methods to all climes and conditions. It has proved to be so entirely flexible that it can be used by the raw

Flexible Christian Endeavor.

heathen who twelve months ago never heard the gospel preached, as well as by the most cultured young people in any city in Great Britain or America. The Hindu boys and girls who come from heathen homes, and do not profess to be Christians, are formed into societies whose only pledge is that they will read the Bible and study about Christianity, and this is for them genuine Christian Endeavor.

How We Traveled in the "Boxer" Country.

After all, human nature is very much the same all over the world. The tint of the skin, the language or the accent, the training and traditions of early life, these are all accidents and of but little moment, compared with the underlying need of every soul for communing with God, for fellowship with Christ and His people, for aspiration and endeavor to do service for one's fellow men for Christ's sake. These longings and fundamental aspirations are found in every heart, and these are met by the simple methods and the sane and sensible programme and principles of Christian Endeavor.

CHAPTER XXXVII.

CITIZENSHIP ENDEAVORS.

THE PART THE SOCIETY HAS TAKEN IN AROUSING THE SPIRIT OF CHRISTIAN PATRIOTISM, STANDING FOR CIVIC RIGHTEOUSNESS, AND OPPOSING UNJUST WARS IS HEREIN DESCRIBED.

> " As a training for citizenship, for usefulness in the churches and in the communities, its systematic, uniform, and united activities, stimulated and sustained by the obligation of a covenant with God and men as binding and exalting as the ' Solemn League and Covenant ' of Scotland's noblest days, are of the first order of practical importance."
>
> *Hon. Henry B. Macfarland,*
> *President of the Board of Commissioners of the District of Columbia.*

> " The Society has proved a most potent and effective influence in the elevation of the race and the advancement of our Christian civilization."
>
> *Hon. Charles E. Littlefield,*
> *Member of Congress from Maine.*

IT was at an international convention in Montreal in 1893 that, so far as is known, the proposition was first made that Endeavorers should take up good citizenship as one of the regular features of their work.

In the address of the president of the United Society for that year this idea was dwelt upon at length, and with these words this part of the address closed:

"This convention can pass no votes or resolutions that are binding upon individuals or societies,—nor can any State or local union,—but it can and should lead us in this and every such matter more fully to recognize our individual responsibility as citizens as well as Christian men and women. Some phase of this very important subject of good citizenship, viewed from the Christian standpoint, may well occupy our attention at more than one of our Society prayer-meetings and at more than one local-union gathering of the year to come. How may we become better citizens? How may we be truer patriots? Let us give to these a worthy answer."

In an entirely unexpected way has this suggestion been carried out, and not only in occasional local-union gatherings and society prayer-meetings, but in almost every American and British convention of any considerable size from that day to this has good citizenship been a prominent feature of discussion and a frequent object of fervent prayer. In all parts of the world, too, has the idea been taken up; and China and India, as well as English-speaking lands, have their good-citizenship rallies.

The Civic Awakening in America.

Is it too much to believe that the marvellous civic awakening of the past two years, the like of which has never been known in America, when corruption and bossism have been downed, and righteousness exalted as never before in the history of the nation, is due, in some measure at least, to the civic awakening in the hearts of many young Christians?

Since the convention of 1893 tens of thousands of prayer-meetings have been held with Christian citizenship for their topic. Thousands of addresses have been made at local unions, district meetings, State conventions, and national assemblies, some of them by the ablest orators in the country, on this burning theme. The evils of the day have been vigorously attacked, corruption in high places has been unsparingly denounced, and the loftiest patriotism has been held up as the ideal before every young American. These meetings could not have been without a vast influence; and, though many other causes have contributed to the splendid moral upheaval of 1905, the Christian Endeavor Society may modestly claim to have done its share.

It can easily be conceived that the great danger of bringing the flaming torch of patriotism to the inflammable spirits of youth would be that good citizenship might sometimes be spelled "partisanship," and the distinction between our party and our country's good might be obscured. Especially when some great moral issue was before us and advocated more vigorously by one party than another, it has seemed difficult for some to distinguish between the two. Some politicians have taken advantage of this to try to capture the whole Endeavor movement and carry it off into the hands of their party.

One of the most unpleasant and bitter controversies, bitter on one side at least, was aroused by the refusal of the Society to become annexed to a particular political party; and some good and able men felt that Endeavorers were not living up to their profession unless all who could vote voted in one way. But the Society weathered this storm, and it has been an accepted principle that it cannot be made the tail of any political kite.

But Endeavorers have not been content with simply listening to eloquent addresses, or passing empty resolutions. In hundreds of cases they have exerted a potent influence on the right side in municipal, State, and sometimes national politics.

The Society and Temperance.

As is natural, since intemperance is the most flagrant and outstanding sin of the generation, temperance matters have received especial attention. Oftentimes the Endeavorers have lined up under different political banners for "no license" when local-option laws gave them a chance to vote. In Boston their earnest efforts recently induced one of the largest department stores, which had opened a liquor department, to close it out and advertise widely that no drop of liquor should ever be sold on their premises. In Newcastle-on-Tyne in England a similar liquor nuisance has just been abated in the same way.

Many other like instances might be narrated. But the good-citizenship committees have not by any means confined their efforts to opposition of this sort, but have been positive and constructive forces for good, in establishing drinking-fountains, ice-water tanks in public places, coffee-rooms and

Drinking-Fountain Erected by Christian Endeavorers.

temperance cafés, reading-rooms and amusement-rooms for children and young people, who might otherwise be on the street, and in a multitude of efforts of this sort, the mere catalogue of which is too long to record. The Cleveland Union has been particularly active in the establishment of drinking-fountains, while recently, we are told, at the intersection of three busy streets in Philadelphia, the Delaware branch of the Philadelphia Union has erected a beautiful fountain of Barre granite, where even dogs as well as horses may get a cooling drink, while a supply of ice-water is kept constantly in the pipes to refresh the thirsty pedestrian, driver, and street-car man.

The Ohio Endeavorers were wide awake in the last election[*] in opposing the corrupt politics which had become intrenched in that State.

Hon. S. B. Capen, LL. D.
Boston, Mass.

No president was ever more popular than the present occupant[†] of the White House, who with the desire of reform has cleaned out so many dark and dirty political corners. The reform governor of Missouri, Governor Folk, was himself an Endeavorer in his earlier days, and most valiantly has been carrying out the principles of the Society in city and State. The Hon. Samuel B. Capen, who is not ashamed to wear the Christian Endeavor badge, and who was the chairman of the committee that prepared for the greatest Christian Endeavor convention ever held, has been a prominent reformer in Boston and Massachusetts State politics, and has frequently spoken wise and eloquent words about Christian citizenship at our conventions, local and national.

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[*] 1905.

[†] President Roosevelt.

Efforts for Peace.

Unjust war has been peculiarly abhorrent to the latest generation of active Christian Endeavorers. With joy they have hailed every effort in the interests of peace and arbitration; and, when the historic commission met at The Hague, the American representatives, we are told, were heartened and encouraged in their efforts by hundreds of congratulatory telegrams and letters from Christian Endeavor societies and conventions all over the United States.

The International Congress advocated by Mr. Raymond L. Bridgman, and favored unanimously by both houses of the Massachusetts legislature and in other States as well, has especially enlisted the sympathy of Christian Endeavorers, and many thousands of petitions like the following have been sent to the Senate of the United States:

To the Senate of the United States of America:—

The undersigned, representing the ——— Christian Endeavor Society ——— (town) ——— (State), earnestly desiring the abolition of war and the federation of the nations, respectfully petition your honorable body, as has already been done unanimously by the legislature of Massachusetts, to authorize the President of the United States to invite the governments of the world to join in establishing, in whatever way they may judge expedient, an International Congress, to meet at stated periods to deliberate upon questions of common interest to the nations, and to make recommendations thereon to the governments.

——————— President.
——————— Secretary.

Mr. Amos R. Wells through *The Christian Endeavor World* has been particularly active in arousing interest in this forward step in the interests of universal peace.

Nearly akin to this effort is the "International Brotherhood," which was launched by the Lincolnshire and Cheshire Federation of Christian Endeavor unions of Great Britain, and first came before the public in a large way at the London convention in 1904.

The International Brotherhood.

Mr. W. H. McKellen, the secretary of the Federation, has been the chief worker for the International Brotherhood, has enlisted many Endeavorers in many lands, and has secured the active interest of such ardent lovers of peace as Mr. W. T. Stead and others of like character. Here are the principles to which the members of the International Brotherhood subscribe:

"While we distinctively recognize the fact that Endeavorers belong to all political parties, and adhere to our principle that the Society should never be used for partisan political purposes, and while we fully acknowledge the right of our fellow Endeavorers who honestly differ from us to their own views, we, the undersigned, agree to form ourselves into an International Brotherhood, to stand for peace and good will among all the nations of the world.

"We believe that war, except for the defence of liberty or the relief of the oppressed, is wrong, unchristian, and barbaric.

"We believe in the settlement of international disputes by arbitration rather than by the sword.

"We believe in exhausting every honorable means to prevent war between nation and nation, and to secure the blessings of peace.

"To prevent the infamy of unjust war, and to extend the principles of International Brotherhood, we will do what in us lies.

"We will pray for our brotherhood in every land, and that the reign of the Prince of peace may speedily prevail throughout the world."

To show that the spirit of Christian citizenship is not confined to the Endeavorers of America we need only recall how the Brazilian Endeavorers recently at their convention gathered around the great monument that tells of their national independence, and sang their national anthem; how the Chinese Endeavorers listened with rapt attention to a speech on patriotism at their last national convention by Dr. Arthur H. Smith, an address which captivated the visiting mandarins as well as the Endeavorers; and how at a recent South African convention the "native question," the burning good-citizenship topic of the present time, was discussed by the president of one of the unions, the Rev. J. G. Aldridge, who pertinently said:

Christian Citizenship in South Africa.

"It is a matter of congratulation that the Christian Endeavor movement is essentially a movement for the promotion of good citizenship. . . . In Christian duty we are bound to regard the native as an object of peculiar care. Do not be misled by those who contend you will solve the problem by the sjambok and by making him a beast. O, no; there must be the most careful, far-sighted, and Christian legislation. And here, in this connection, I would impress upon you as Endeavorers to study well the problem and the men who seek your suffrages. I insist upon this, because to my mind there is just as much religion in the way in which you cast a vote at an election as there is in singing a hymn upon the Sabbath."

Every country has its peculiar problems and its easily besetting sins. In Australia it is gambling, and the Australian Endeavorers have naturally taken up arms against this awful evil. A recent number of the Australian Christian Endeavor *Golden Link* contains a scathing article on the national sin, with a special denunciation of the city government of Hobart, Tasmania, which has legalized and protected gambling or the gamblers, who received many a hard blow when the Endeavorers met in that fair city.

To return to America, an interesting development of the good-citizenship spirit is shown in Massachusetts, where

Patriots' Day, April 19, the anniversary of the first battle of the Revolutionary War, is observed by the great district unions of the State with a Patriots' Day rally. Formerly Fast Day was observed in Massachusetts at about this time of year; but the good old Puritan custom fell into disuse, and horse-races and the opening of the baseball season made of the fast a farce. In some measure, however, Christian Endeavor has redeemed the day, and brought it back to its original intention. For these Patriots' Day rallies are held in every part of the State, and often attract audiences of thousands to the Endeavor meetings, from which the good-citizenship idea is never absent.

Patriots' Day Rally.

But intelligent good citizenship needs wisdom as well as fervor, sober instruction as well as eloquent orators; and so the Christian Endeavor Civic Club has been inaugurated. Dr. S. B. Capen, before alluded to, has been active in the advocacy of this feature of Christian Endeavor, and Professor Wells and the president of the United Society have prepared a constitution and an outline of the work for all who desire them.

Hon. H. B. F. Macfarland.

The Christian Endeavor Civic Club.

The Civic Club contemplates a campaign of information, instructing the members in regard to the way they are governed, their city charter, their school system, their poor-laws, their municipal platform and political machinery. They promote the lyceum idea, which has fallen into abeyance of late years. They propose "village-improvement" as well, the beautifying of parks, the improvement of roads, the care of public and private premises; all these and numerous other enterprises of the same kind come within the purview of the Civic Club, whose motto is Virgil's words,

"The Noblest Motive Is the Public Good."

The standing committees proposed are the programme committee, the publicity committee, and the village-improvement committee, whose duties can be guessed from their names.

Though the Civic Club has not been adopted very largely in its entirety, some features it proposes have been entered upon with vigor by many Christian Endeavor societies and unions; and, when the awards were made at the last American convention, many societies received honorable mention for good-citizenship work of various kinds.

Hundreds of specific instances might be related of successful good-citizenship effort; and many an Endeavorer, though he has not given his life for the cause, deserves to rank with Robert Ross, of Troy, N. Y., who, while doing his duty at the polls, as a Christian Endeavorer should, was murdered in cold blood by Bat Shea, a ward heeler of the lowest type. But, after all, it is the spirit which has been infused into the movement which counts, rather than these isolated cases of reform, of heroism, or even of martyrdom, however many might be marshalled.

Within the twenty-five years' span of the Christian Endeavor movement probably some millions of young men have become voters, who have been influenced more or less powerfully by the good-citizenship ideals of the Society. They have learned and acted upon the truth which Dr. Burrell of New York thus eloquently voiced at a great national convention:

"The word 'Endeavor' is a gloriously significant one. It comes from two French words which mean 'on guard' or 'on duty'. It recalls the worn legend of the Roman knight at Pompeii, who stood in his place without flinching while the multitudes were flying from the molten stream of death which the great mountain belched forth, faithful among the fearful, on duty to the last. That is what it means to be a true Endeavorer. First of all, it devolves upon us to guard the rights of citizenship and the purity of the franchise; that is, to be on guard at the polls.

" 'There is a weapon better yet,
And stronger than the bayonet,
A weapon that comes down as still
As snowflakes fall upon the sod;
But executes a freeman's will
As lightning does the will of God.' "

CHAPTER XXXVIII.

KINDLING MISSIONARY FIRES.

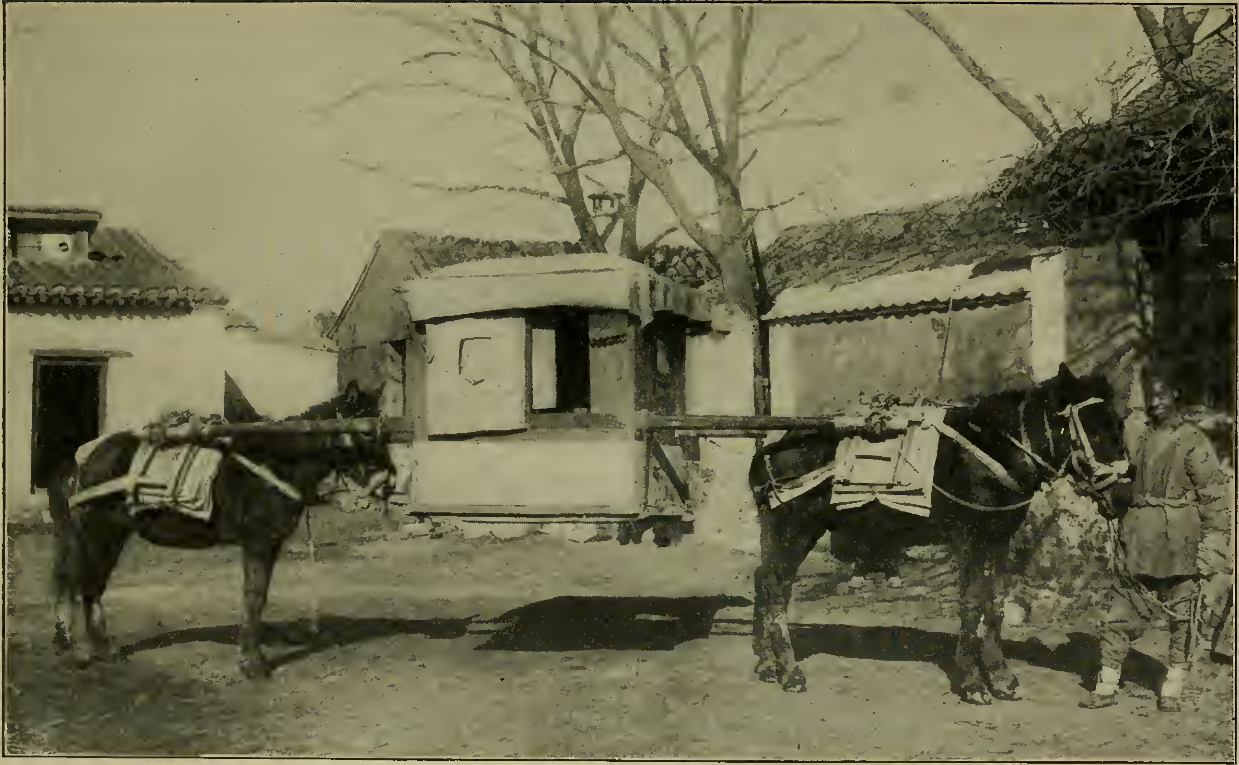
THESE FIRES HAVE BEEN KINDLED AT HOME BY MISSIONARY MEETINGS AND CONVENTIONS, AND BY PROMOTING SYSTEMATIC GIVING, WHILE ABROAD THE SOCIETY HAS DONE ITS WORK BY TRAINING THE CONVERTS IN MISSION FIELDS FOR CHRIST AND HIS CHURCH.

> "Endeavor is a good thing. Christian Endeavor is a better thing; Young People's Christian Endeavor is best of all.
>
> "What should be the greatest object of Christian Endeavor? Surely the evangelization of the world."
>
> *Eugene Stock,*
> *Editorial Secretary of the Church Missionary Society of England.*

> "This Christian Endeavor army is the grandest the world has ever seen. It speaks of the greatest movement of this generation, and is rounding out magnificently this great missionary century. With its more than two millions of members it is belting the world with its light and with the enthusiasm of its service for Christ. And yet we are only two years in our teens, and we have only just begun to live and to grow. We have no less a purpose than to conquer this whole world for God and truth."
>
> *Hon. S. B. Capen, LL.D.,*
> *at the Boston Convention,* 1895.

THE missionary spirit has never been foreign to the Christian Endeavor spirit. How could it be? In one respect the two mean the same thing. They are but different ways of fulfilling our Lord's last commands.

But more than this, the first society of Christian Endeavor was born in a missionary as well as a revival atmos-



In a Mule Litter.
One Way of Going to a Christian Endeavor Convention in China.

phere. The backbone of the first society, so to speak, was the Mizpah Mission Circle, which was merged into it, and which continued in its larger field and scope to do no less, but even more, for distinctly missionary causes, as was naturally to be expected; for instead of forty boys and girls working for missions there were soon a hundred boys and girls and young men working for missions.

Almost from the beginning missionary themes were discussed in the conventions, and a missionary committee was one of the first to be established in most societies, after the lookout, the prayer-meeting, and the social committees.

Moreover, as has already been seen, the Society very early began to find its way into missionary lands. Before England heard of it, or Australia, and long before the Christian countries of continental Europe ever thought of having an Endeavor society, one began to flourish in China, and another in India, and another in Hawaii. The knowledge of these brothers and sisters in distant lands kindled the imaginations of Endeavorers at home, and kindled many missionary fires as well.

In one of the earliest of the large conventions, "Philadelphia, '89," the missionary idea received a remarkable stimulus. This convention numbered only some eight thousand in attendance, and was small as compared with more recent gatherings, but *The Congregationalist* declared that it was "the largest delegate religious assembly that Christendom has yet witnessed, and as such is a noteworthy event."

"The World for Christ."

A still more noteworthy feature of the convention was the impetus given to it by the missionary spirit. Dr. Arthur T. Pierson, Dr. O. P. Gifford, Mr. Robert P. Wilder, of India, and others aroused much enthusiasm as they talked of the world for Christ, and Christ for the world. "Some one has said," said Mr. Wilder, "that the majority of us are not anti-missionary but o-missionary. I hope there is no one before me who belongs to the o-missionary class. My prayer is the prayer of the stroke of the Cambridge University boat. He prayed that there might be such an outlet of men and money from his country that it would lead to an inlet of blessing from heaven. The outlet is coming."

Mr. Wilder's prediction was in a large measure fulfilled.

German Christian Endeavor Officers.
Secretary Blecher is sitting at the left of the table, and Missionary Hugenschmidt, of the Caroline Islands, is standing behind him.

Student volunteers began to multiply still more rapidly in all parts of the country, and money began to flow from the pockets of young people as never before.

Mr. Stephen L. Mershon at this convention proposed a missionary problem, which has practically been worked out since in a multitude of young people's societies.

"Information + consecration — selfishness × by activity and ÷ by every individual Christian Endeavor = successful missionary effort."

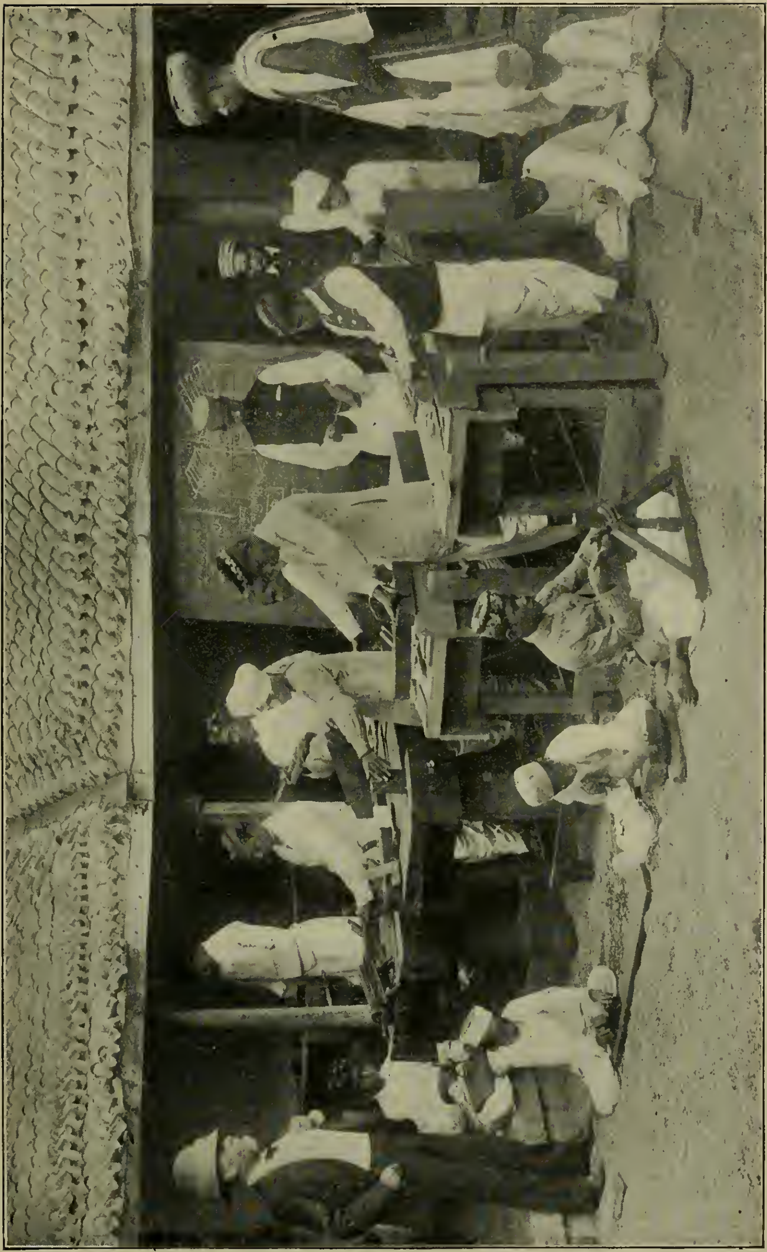
It was at the convention in Montreal, after the return of the president of the United Society from his first journey around the world, that he proposed a special effort for proportionate and systematic giving to missions, which was afterwards more fully organized and carried out in the Tenth Legion and the Macedonian Phalanx. Here is a paragraph from that address, which seems to have borne some fruit:

Proprotionate and Systematic Giving.

"May it not be the glad mission of the Christian Endeavor Society to introduce a new era of benevolence, not to perpetuate the grudging dole that has been wrung from tight fists in the past, a meagre offering that will never evangelize the world, but to bring in an era of proportionate and systematic giving as God hath prospered us?

"Who will join me this year in a pledge of proportionate giving of at least one-tenth of what God may give us? Do you want a larger mission, Christian Endeavorers? Do you want a new crusade? Here it is. Could anything be larger? It reaches to the ends of the earth. It embraces every nation and people and kindred and tribe. It means salvation, *yours* as well as theirs. It means the filling of our missionary treasuries; for we will always give, as we have done, through our own wisely directed denominational channels. It means that no worthy cause at home or abroad will suffer. In time, as we grow richer and more numerous, it will mean thousands where now there are hundreds, and millions where now are given thousands. It means obedience to our Lord's last command. It means that the twentieth century will usher in the glad era of an evangelized world which has heard in its remotest corners the gospel message."

In 1893–94 it was found that the societies gave in benevolence $250,000, much of it going to the cause of missions at home and abroad. I do not mean to imply that this was the



An Industrial School in India.
Endeavorers Working at Their Various Trades in a School of Manual Training.

result of the suggestion above made, for the cause of missionary enthusiasm had been steadily rising, and doubtless such results would have come in any event; but from this time systematic giving was taken up as a regular and important feature of Christian Endeavor work. Records of half a million of dollars each year given by the Endeavorers are now received, though reports in regard to this matter are obtained from less than a quarter of the societies in the world, and it is altogether probable that at least a million dollars each year are contributed by the Endeavor societies for various good causes, and "a million dollars for missions" was proposed as the goal at the last convention at Baltimore.

Where the Money Goes.

To be sure, this sum does not all find its way to the mission field, either at home or abroad; for what shall be done with the gifts of Endeavorers largely depends upon the pastor and the church with which the society is connected. If their missionary zeal is large, the money is sent away from home. If their own needs, either really or in imagination, exceed the needs of the mission field, the money is used for new hymn-books or pew-cushions or a church spire, or for painting the walls of the meeting-house; and *often* the burden of raising money to pay the last bills for some home expenditure is put upon the young people's society, as sometimes it may well be, and is gladly assumed by them. However, though much of the money they raise, in accordance with the wishes of pastor and church, may be used at home, the benevolences of young people for distinctively missionary work have been very largely increased. Special pains were taken not long since, by examining the records of money received in the past in many denominations as compared with the money received from young people's sources to-day; and it was found that there had been a very large increase, and that the money given by young people was almost entirely an "extra asset" to the boards.

Of late years these boards have wisely assigned to their Christian Endeavorers definite fields or missionaries, or have given them churches to build on the frontier of our own country, or missionary boats to build, which shall ply on distant foreign rivers, as has been recorded in other chapters of this history. Dr. A. A. Fulton, of the Presbyterian mission of Canton, did much good on two different furloughs in America, in showing the Christian Endeavorers that, however small their means, they could do something, and that there were few who could not give the value of an ordinary postage-stamp each week for the spread of the gospel. The "two-cents-a-week plan" was adopted by many Endeavor societies; and, though it was sneered at by some who ought to have encouraged it, as an unworthy limit to gifts for the salvation of the world, yet, until all Christians, old and young, rich and poor, come up to at least half this limit in the course of the year, in the writer's opinion it is a plan worthy to be urged upon young people.

The Two-Cents-a-Week Plan.

So far I have spoken of the missionary spirit as aroused among the Endeavorers at home, and of the reflex influence upon their own lives; but what about Christian Endeavor in missionary lands themselves? The chapters of this history that relate to Asia and Africa and some of the islands of the sea largely tell this story. The Society has gone wherever the missionaries have gone, and it has proved their loyal, humble handmaid. A volume of testimonies, sufficient to fill every page of this history, has been received from missionary workers in all lands. I can give but a few specimens from their glowing words. They represent the South Sea Islands, China, India, and papal Europe.

The Rev. J. E. Newell, for more than a quarter of a century a leading missionary in the South Seas, after fifteen years of experience of the Society in Samoa, says:

"Christian Endeavor in Samoa and its related islands stands for a requickening of faith in the living Christ, and a fresh realization of the strenuousness of the Christian life. The first and immediate outcome of the self-consecration which the pledge demanded, and of which it was the just and adequate occasion, was the joyous and hearty acceptance of the authority of Christ to claim His people *for any and every service His work required in the hard places of the great mission field.* In Samoa, at the Malua Institution, the Christian Endeavor pledge was God's instrument for the effectual accomplishment of this great and gracious work."

Christian Endeavor Society, Girls' Orphanage, Marsovan, Turkey in Asia.

No missionary of modern times has been more honored and beloved than the late gifted Mrs. Alice Gordon Gulick, of Spain, who introduced the Society into the Instituto Internacional of Madrid, and, through the girls there educated, into the whole kingdom.

The Testimony of Missionaries.

"The influence of the principles of the Society has been great upon those who have hitherto had little or no opportunity for the manifestation of religious impulses in active work.

"These girls go to their homes ready to share in the church-work, and spend their vacations in repeating what they have learned for the benefit of crowds attracted by the novelty of meetings conducted by young women."

Says the Rev. H. G. C. Hallock, a well-known Presbyterian missionary of China:

"As to the Chinese country society, the belief has been strengthened that it is just the thing for little, struggling communities where they cannot have a pastor, but where they have to carry on the work by themselves. At its organization I could see that the idea and aim of the Society put new energy and ambition into their faces. The Chinese Christians, as do we, like to be of use. They rejoice to feel that the work and meetings are their own, and so go to work with new zeal."

The following is the testimony of the Rev. William Carey, of Bengal, to whose work and noble ancestry we have already alluded:

"I have no hesitation in saying that Christian Endeavor is the brightest and best thing God has sent us for the young life of the Indian church. Given the wise and sympathetic guidance of the missionary, and it speedily becomes, in any district, a most effective lever for good.

" 'It has stimulated the spiritual life of all our members.' 'It contributes more than anything else to the growth of Christians in knowledge and love and consecration to Christ's service.' 'It is the centre of the spiritual activities of the college.' 'It has done many good works among the churches.'

"These are some of the testimonies of my brethren in India, recently received, and covering vernacular work in very differing conditions. From personal knowledge I am able to indorse them all."

One of the great missions of Christian Endeavor on the foreign field is found in its work, as Mr. Hallock intimates, in scattered and isolated communities of Christians, where there are too few for a resident missionary, for a church, or even for a native evangelist, but where the Christians can be joined together by the simple consecration and obligations of the Endeavor Society, and can thus keep alive the sparks of divine life in their own hearts. Such a work has been successfully tried in many mission fields in China and India and in the island world. In the Ningpo Presbyterian mission, for instance, for some years such little groups of Endeavorers have come together annually for their convention, coming down the river on their house-boats, sometimes a journey of a week or more (especially in getting back up the stream); they have lived on their house-boats, paid their own expenses like all self-respecting Christian Endeavorers, blown into a blaze the spark of religious enthusiasm in their hearts, and gone back to their isolated villages, where perhaps only two or three Christians live, to stand firm in the swelling tide of heathen corruption, and to light the dark region with their little torches.

Before and After.
Before.

Christian Endeavor in Isolated Communities of Christians.

Mrs. Clark, in one of her convention addresses, has thus described what she saw of the use of Christian Endeavor gifts in mission lands:

"One of the pleasures of travelling in mission lands has been the joy of seeing the many ways in which Christian Endeavor is helping missionary work. I have travelled many miles up one of China's great rivers in a Christian Endeavor boat, given for a missionary's service by Endeavorers in the home land; I have had my picture taken by Endeavor cameras more times than I like to think of; I have seen Endeavor bandages applied to suffering heathen and Christians in missionary hospitals; I have listened to music from Christian Endeavor organs, and have travelled in Christian Endeavor vehicles of different kinds, and have heard missionary addresses in crowded market-places of heathen cities, illustrated by pictures from Christian Endeavor magic lanterns; and all of these things, and many others that might be spoken of, are heartening reminders to the missionaries whom they serve and of the interest and enthusiasm of the Endeavorers in the home lands who gave them."

How blessed are the influences that travel back and forth across every sea, between the home Endeavorers and those in mission lands! They are like the warp and woof made by the fast-flying shuttles in some delicate and beautiful fabric. Whether the Endeavorers at home receive more blessings than their brothers and sisters abroad, or the Endeavorers in foreign lands receive more in gifts and sympathy from their comrades in the so-called "home churches," it is difficult to determine; but we can at least all sing with a new and larger meaning every year,

Before and After.
After.

"We work together, if far apart;
Loyal and strong is each loving heart;
One is our Master, Christ, the Lord,
And we catch the sound of His guiding word;
Let us follow on where He leads the way
Till we stand together in perfect day."

CHAPTER XXXIX.

CHRISTIAN ENDEAVOR AND THE DEEPER CHRISTIAN LIFE.

THE FUNDAMENTAL PURPOSE OF THE SOCIETY FROM THE BEGINNING, MORE FULLY DEVELOPED BY THE CONVENTION CONSECRATION-MEETINGS, THE "QUIET HOUR," AND THE "PRACTICE OF THE PRESENCE OF GOD" BY MANY ENDEAVORERS, IS HEREIN SET FORTH.

> "No movement, however big, no Christian, however gifted, can maintain spiritual life and spiritual strength apart from prayer and pondering the Word of God."
>
> *Rev. James Mursell, Adelaide, South Australia.*
>
> "We are placed here to do something for our God. Like Christ, or rather *with* Christ, we are to redeem the world. We live to bring salvation. It may be a cup of cold water to a thirsty one; it may be a word of kindness; it may be a leading, a pointing to God of some doubting one. It may be some great work of public reformation. May God give us grace to know Him better, to give ourselves more absolutely to Him, to serve Him better than we ever have before."
>
> *Rev. Floyd W. Tomkins, L. T. D.,*
> *at the Nashville Convention.*

HERE and there throughout this history, in many of its chapters, are found allusions more or less extended to the deeper things of Christian Endeavor. The consecration-meeting, the early morning prayer-meeting, the "Quiet Hour," which has enrolled tens of thousands, all speak of this characteristic without which the Society could not exist, without which its history would not be worth recording.

A popular author has said that "in the most eminent

Christian there is always a touch of mysticism." This is also true of any organization that has in it vitality and spiritual vigor. Because of this element, and this alone, some books have persisted throughout all the centuries, and have come down to us as fresh and unhackneyed as ever, such as Thomas à Kempis, Jeremy Taylor's "Holy Living" and "Holy Dying," the thoughts of the great mystic and reformer, John Tauler, of Strasburg; and the little volume concerning Brother Lawrence, the French friar, who practised the presence of God, and whose fragmentary letters and conversations have been printed and reprinted over and over again in many languages, and in almost as many editions as the number of years that have elapsed since his death.

The works of Andrew Murray and of F. B. Meyer, practical men as they are, promoting every good enterprise that makes for the advancement of the Kingdom, are instinct with this quality, and will give them readers for centuries after they have joined the majority.

Let us thank God devoutly that this element has been provided for in the plans and activities of Christian Endeavor. Almost of necessity it would seem that this element inhered in an organization that made so much of the prayer-meeting, that insisted on private prayer and Bible-reading, and that every month enjoyed a consecration-meeting.

The First Sunrise Endeavor Prayer-Meeting.

Very early indeed in the history of the Society was the importance of a life that was hid with Christ in God made evident. One of the earliest conventions was held at Saratoga Springs, N. Y. It was not great in numbers, but it was great in spiritual power. The leaders of the Society ventured to appoint an early morning prayer-meeting at six o'clock on the second day of the convention. Many laughed at the idea. They said you could not get young people to attend such a meeting. They loved their beds too well. They would be

Prominent Christian Endeavor Evangelists.

Rev. Andrew Murray,
South Africa.
The Late Rev. Clarence E. Eberman.

Rev. J. Wilbur Chapman, D. D., LL. D.
New York.
Rev. F. B. Meyer,
London.

up late the night before, and could not reasonably be expected to attend a sunrise prayer-meeting. The sexton of the church where the meeting was to be held shared these views. The night before the meeting, when asked to have the chapel ready, he handed the writer the keys, saying: "You can open the door yourself, but there won't be anybody there. You may depend on that."

The writer was inclined to think that perhaps the sexton might be right, and the next morning he was two or three minutes late in reaching the church. What was his surprise to find the sidewalk in front of the church filled with a company of eager Endeavorers, who that morning had not given "sleep to their eyes or slumber to their eyelids," but had left their beds for the sake of attending the first Christian Endeavor sunrise prayer-meeting. This was one of the best ever held, and, so full of spiritual power was it, and so crowded was the large vestry, that the next morning the meeting was held in the main auditorium of the church, which seated some fifteen hundred people.

Since then the early meeting has been a feature of thousands of Christian Endeavor rallies and conventions, though sometimes it is merged with the Quiet Hour service which is held just after the breakfast-hour, and before the regular sessions of the convention begin.

In some unions these early meetings have become regular features for Easter morning or Christmas or Thanksgiving Day, and in winter they become pre-sunrise meetings.

The Deeper Things in the Consecration Meeting.

One great feature of the Society in the development of the deeper Christian life has doubtless been the consecration-meeting. Its methods are described in another chapter, and it need only be said here that its deepest purpose is, as its name indicates, to lead the young soul to surrender itself wholly to God, which is the very essence of consecration. To be sure, the meeting may sometimes become formal and perfunctory, but there is no need of such a result. It may always be kept, as it is in the great majority of societies, a vital and living thing that leads the young Christian to look back upon the past month and to devote the new month more unreservedly to the Master's service. Testimony to the value of this meeting has been given by a multitude of Endeavorers and their pastors and leaders in many lands.

The "Quiet Hour."

Undoubtedly the effort that has done most to impress the deepest things of the Spirit of God upon the Christian Endeavor movement is the so-called "Quiet Hour." It has been taken up with enthusiasm by hundreds of most earnest Endeavorers. A convention is scarcely complete without its "Quiet Hours," and many local unions of individual societies have "Quiet-Hour committees" to interest those who have known or thought little about this subject in the things which "eye hath not seen, nor ear heard, neither have entered into the heart of man."

Because there may be some who read these pages who may not understand the inner meaning of the Quiet Hour, or what the old writers understand by "practising the presence of God," the writer may be pardoned for quoting some paragraphs from a little volume * that he once wrote upon this subject, which has had a considerable circulation. In these paragraphs he tries to tell his young friends just how the Quiet Hour may be spent.

"Our Bible is open, perhaps to the familiar passage which reveals the wondrous truth that man dwells in God, and God in man, as John records it.

"Seek to realize this stupendous fact, for all Scripture is a lie if this is not a fact.

"Say to yourself over and over again: 'GOD IS HERE. GOD IS HERE. GOD IS WITHIN ME. I AM HIS CHILD. GOD IS MY FATHER.'

---

* "The Great Secret."

"One of these thoughts is soul-food enough for one day. Live on it throughout that day, whenever in the midst of daily duties an unoccupied moment enables you to resort to it.

"The next morning, for a half-hour's meditation, take another of these biblical truths. It may aid the sluggish spirit at first to write out these short but wondrous sentences in large capitals:

" 'GOD IS HERE.'
" 'I AM GOD'S CHILD.'
" 'I AM IN MY FATHER'S PRESENCE.'

Practising the Presence of God.

"But we shall not always need the written or printed sentence, for it will soon be engraved on our souls and become part of our lives.

"Little by little we shall go on to appreciate by such communion and meditation the deep truths of God's incarnation in Jesus Christ, of the Holy Spirit's indwelling, enlightening, witnessing, comforting power. But it will all be God, God within and God without, God here, God everywhere, God in His word, in His world, in history, in us. We have come to realize, *to practise* (there is no other word so good) the presence of God. We look forward to the hour of this practice with supreme delight. It is refreshment, food, drink, clothing, health to our soul.

"Gradually the influence of the hour goes with us through the day, every sorrow is sweetened, every joy doubled, every care is lightened, by His presence. Service becomes sweet, difficult tasks easy. Every hour has its song. Life becomes worth living."

It must not be thought that the insistence on these deeper things of the Christian life has weakened the interest of Endeavorers in practical activities. This whole volume is a refutation of such a statement. The chapters on "Practical Endeavors" and "Heroic Endeavor," on methods and ways and means, on philanthropies and benevolences, on fresh-air outings and social gatherings; the story of Christian Endeavor on the seas and in the prisons, in missionary lands and in a

Influence on Practical Endeavors.

score of unexpected places, all show that the idea of consecration and of whole-hearted surrender and of deep religious purpose only give vitality to all these endeavors. This is the power-house where is generated the energy that drives all the wheels. Here is the fountainhead of the many streams that make glad the city of our God. To be "saintly toward the heavens" is not to be "sickly toward the earth," as all the twenty-five years of Christian Endeavor have proved. There are few shallower sneerers than those who deride the emphasis put on the prayer-meeting and the consecration-service and the Quiet Hour, and who are forever asking the young people to *do* rather than to *be.*

The most eminent Christians have never yet realized the power which may be theirs when they are filled with the Spirit. To dwell upon these vast possibilities, to open up the unseen world to the young Christians, to show them what a man may become when God strengthens him and inspires him, this is one of the great duties of any worthy young people's society. Speaking of these highest attainments which are open even to the average young Christian, the Rev. James Mursell, formerly of Edinburgh, but now of Adelaide, who has often spoken most helpfully on this subject, says in a convention address:

> "These things are possible for you and me to-night. Now. Will you claim this gift? Will you dare to believe that, though you hear no rushing mighty wind, and see no tongues of fire, God has bestowed it, and on you?
>
> " 'Lord, we ask it, hardly knowing
> What this wondrous gift may be,'
>
> but sure of this, that for all those to whom that holy presence comes will shine the vision of the Christ whom dying Stephen saw at God's right hand, and in them will be wrought the readiness to go wherever He appoints; that dares to die, if

dying we may die to Him, and help His purpose on; and in all, and through all, and above all, the assurance which no delay can darken, and no apparent failure can dismay, that our poor lives and our broken service have been caught up into the uses of that Holy Spirit whose mighty power shall draw all men to Christ."

CHAPTER XL.

PRACTICAL ENDEAVORS.

THAT THE SPIRITUAL PURPOSE OF THE SOCIETY IS WHOLLY CONSISTENT WITH THE MOST PRACTICAL AND EVERY-DAY KIND OF SERVICE FOR THE MASTER IS MADE PLAIN BY THE MULTIFARIOUS KINDS OF CHRISTIAN ENDEAVOR WORK DESCRIBED IN THIS CHAPTER.

> "The Society should direct its new members into larger usefulness. The individual is too often lost sight of in the generalization. He must be reached or lost to the cause. He has a place to fill, however humble it may be. If not filled by him, the cause suffers irreparable loss.
>
> "'I cannot paint, nor write nor sing;
> And yet there seems for me some quiet niche to fill
> Somewhere in God's great world, I stand and wait
> Where He may find me ready for His will.'"
>
> *Rev. Charles M. Oliphant, at the Detroit Convention.*

IT is sometimes asked, and occasionally with a circumflex sneer: "What, after all, is the Society *doing?* What actual results that can be formulated and tabulated can you record? It is all very well to talk of prayer-meetings and pledges and consecration-meetings, where the young people can come together to say their little verses, and spiritually pat one another on the shoulder, but what is the good of it all? What does it result in, in actual cold, hard facts?

The Society is entirely willing to accept this challenge. It is perfectly willing to attempt to show its faith by its works. It acknowledges that the fruit test is the only test of a movement, as of an apple-tree. The only difficulty in a history like this is in giving a sample of fruit from the thousand different branches which have been grafted into the Christian Endeavor tree.

It is said that Mr. Burbank of California has an apple-tree growing, on which are hundreds of different varieties of apples and other kinds of fruit. It would be difficult for any horticulturist to sample them all in a reasonable space of time. He would have to live upon the Burbank farm, and, as the seasons came and went, he might hope, after a time, to become familiar with the products of this wonderful tree. In sampling Christian Endeavor fruit it is still more difficult, since the tree spreads over so wide an area. Some of its branches overhang Asia, and some Africa. The different denominational branches in America bear fruits of different flavors, though perhaps all are equally valuable. In the country the flavor is not quite the same as in the city, but it is just as good an endeavor. There is absolutely no limit to what a Christian Endeavor society may do, except the limit imposed by its own church and pastor.

The Variety of Fruit.

Sometimes Christian Endeavor has been thought to be too introspective and subjective,—to deal chiefly with the salvation of the individual soul, not at all a bad thing for it to emphasize in the estimation of the writer, however some modern philanthropists may disagree with him. But all the records show, from the beginning of the Christian era to the present time, that those who are most anxious to save others and help others are those who have themselves first been saved and helped by the grace of Christ.

To prove the variety of the fruit borne by the Christian Endeavor tree it may be necessary only to quote a few paragraphs from the last report of General Secretary Vogt, of the United Society of America:

"To express in deeds the truth taught from the pulpit, Sunday-school, home, or public school—this is our place in the economy of the church's organization. And what a noble expression it has been this year! More than two thousand cheering services of song reported in hospitals, missions, prisons, etc.! Barrels of clothing and useful articles reported from every quarter! More than a half-million gifts of flowers! Special clubs, conducted for interesting and benefiting younger young people, numbering three hundred.

"We shall especially recognize 1,305 separate societies for worthy effort under this head. A few words only from their reports must suffice to indicate these loving ministries: 'Started jail work.' 'Secured prisoners employment after their discharge.' 'Hospital work: 3,050 bouquets of flowers.' 'Gospel sung to 3,000 persons.' 'Magazines to over 2,500 people.' 'Two hundred visitations to workhouse, infirmary, and Old Ladies' Home.' 'Keep an invalid's chair to loan.' 'Established an employment agency for strangers.' 'Opened a church reading-room for young men.' 'Organized industrial school for children.' 'Sent 84 Bibles to prisoners.' 'Hotel committee sends weekly sealed invitations for church services and church calendars to every hotel guest.' 'New hitching-posts about the church and lights within.' 'Edit, publish, and distribute church paper.' 'Cared for large poor family all winter.' 'Chorus choir for Sunday evening service.'

Christian Endeavor Flower Committee in India Starting for the Hospital.

'Invitations for church services distributed in boarding-houses.' 'Organized and support a coffee-club.' 'Literature-rack at depot kept full.' 'Regular Quiet Hour service before morning worship in the church.' 'Intermediates and Juniors are especially faithful workers.' 'Organized, drilled military company in the society.' 'Made fifty scrap-books for hospital children.' 'Furnished boys' reading-room.' 'Twelve bouquets to the sick every Sunday, 118 glasses of jelly to Old Ladies' Home, and 20 comfort bags to sailors.' 'Organized a boys' choir.' 'Christmas greetings to every prisoner in city jail.' 'Made quilts for Orphans' Home.' 'Ajax Club for the boys.' 'Gathered and pressed wild flowers for Syrian day-school.' Surely He who came to minister will bless the work of these loving hands."

It must be remembered that these are but samples of practical endeavors chosen from thousands that might have been mentioned.

Fresh-Air Camps.

As is natural, since the Endeavor Society is composed so largely of young people, their sympathies go out to other young people and children, and "Fresh-Air camps" have been a specialty of the Society for many years. One was organized by the Endeavorers of Staten Island as long ago as 1894, and last year no less than seven parties of Italians, Germans, and Chinese, numbering between thirty and forty each, were taken to "Camp Christian Endeavor," and enjoyed a most delightful outing. The Staten Island Endeavorers have been re-enforced by the Brooklyn Endeavorers, and now almost three hundred children, of many nationalities, every year, enjoy the smell of the sea and the breath of the flowers and trees.

It has also been occasionally thought that Christian Endeavor, being so much engrossed in spiritual matters, paid little attention to bodily exercise, which, though not "profitable unto all things," certainly has its place in the life of every well-regulated young person. But Christian Endeavor outings, tennis clubs, and baseball clubs are by no means uncommon, and may be engaged in by all who will.

Out-Door Sports.

A Christian Endeavor Tennis Club belongs to the Vermont Avenue Christian Church of Washington. "First and foremost," says Mr. James M. Pickens, "this club is strictly a Christian Endeavor affair; a tennis tail, though it is a lively appendage, is not permitted to wag the Endeavor dog. Members are restricted to the members of the society, though friends are often invited to play as guests, and the club really has no separate existence, but is managed by a tennis committee of the society. As a rule, the members who take the most interest in tennis are the most active in the serious work of the society. Their court is a fine one, and there is hardly a pleasant morning or

CHRISTIAN ENDEAVOR REST.

Christian Endeavor Rest for Ranchmen at Pierre, S. Dak.

evening when a jolly party of players and spectators may not be found on it."

This is by no means an isolated case. Here are some out-of-door endeavors which have actually been tried by many societies with good results:

Some societies have organized Endeavor cycle clubs, that travel off (on week-days) on their wheels, and hold evangelistic services in neglected places.

Christian Endeavor flower gardens have been made in many places to furnish all the flowers needed for the church.

An Endeavor field-day is held once a year, with a series of athletic contests carefully planned and carried out with spirit, often on some patriotic holiday.

Christian Endeavor walking clubs that strengthen the body, develop delightful companionships, and bring the society into all the most beautiful and interesting spots of the community.

Some bird-student takes the society on a bird-walk, or some geologist or botanist leads a scientific excursion, or some astronomer takes the society out under the stars to learn the constellations.

Holiday Homes.

The Lancashire and Cheshire Federation of Christian Endeavor Unions has been especially active in establishing "Christian Endeavor holiday homes." They have one in Kent's Bank in the Furness district, and another at Rostrevor in Ireland. Mrs. Jennie Wareing, of Rochdale, and many other prominent Endeavorers in these two great counties have been especially active in promoting this work. Here are some breezy paragraphs, which tell the spirit and purpose of this most helpful endeavor:

" 'Comradeship' will be the motto-word of these homes. No 'side,' no 'airs,' no 'superiority' allowed. All will pay the same and be treated alike. Everybody will minister to everybody's enjoyment. A 'jolly time' is what we want to arrange for, and Endeavorers should be able to make it clear that this can be had quite consistently with our 'striving to do whatever He would like to have us do.'

"The terms are exceptionally moderate. We have tried to get the very best at a cost which will meet the pockets of all. We rely upon Endeavorers in our federation area taking up this new venture with heartiness. Well-known Endeavorers will be with each party. Daily excursions will be arranged, which will combine pleasure and profit."

Numerous Practical Endeavors.

In a single number of the English *Christian Endeavour Times* we read of an "old folks' tea" provided by the Endeavorers of St. Albans, who raised the necessary amount of money, seventy-five dollars, chiefly by carol-singing; and of a "treat for cripples" given by the Willesden Green Baptist Society, where forty-five cripples enjoyed a delightful supper which was followed by a lantern lecture; while the Endeavorers of Lower Wincobank gave the old folks of the village an annual treat, and the sunshine committee of the Silvertown Baptist Society provided a "tea" for eighty of the poorest children. Two other societies, recorded in this one issue of this one paper, gave a feast to old people, and three other "sunshine committees" provided good things and special treats for poor children.

The Endeavorers of southern California raised a car of oranges to be sold, and the proceeds were used for the relief of the Armenians at the time of their great persecution, and more than $1,200 was realized. While I am writing this chapter, a letter has been forwarded to me telling of help received by workmen in the canal zone of Panama from the magazines and good reading sent by the Congregational Endeavorers of Woodhaven, N. Y. So widespread are their ministrations.

This whole matter has never been better summarized than by Mr. William Shaw, the treasurer of the United Society, in his address at the last American convention. I quote his short address entire, for it gives the practical results of things actually done in the first twenty-five years of Christian Endeavor as succinctly as they can be put.

"A missionary, returning to this country after an absence of many years was asked what feature of church life impressed him most. He replied instantly, 'The wonderful activity of young people in church-work.' The changed conditions in our church life have come about so gradually that many people have failed to note them. We judge by comparisons.

Lumbermen's Reading-Room Furnished by Glengarry Co. Endeavorers.

Mr. William Shaw's Summary.

"Twenty-five years ago the ruling idea in the church was that children should be seen and not heard. The result was that few were seen, and none were heard.

"Twenty-five years of Christian Endeavor have impressed this fact upon the church that it is out of the young people that the kingdom of heaven is to be made.

"This week 66,000 Christian Endeavor prayer-meetings will be held, and tens of thousands more by societies that belong to, and ought to be in, our fellowship. These prayer-meetings are the classrooms of the church's spiritual training-school. Here the educational principle, 'No impression without expression,' is being worked out.

"In perfectly natural ways young people are given an opportunity to give expression to their aspirations and ideals, and to cultivate their talents as witnesses for Christ. The possibilities of these services along evangelistic lines cannot be overestimated. Here under the most helpful conditions young people are faced with the question of decision for Christ, and here, surrounded by their companions and friends, they receive the training necessary for growth in character and service.

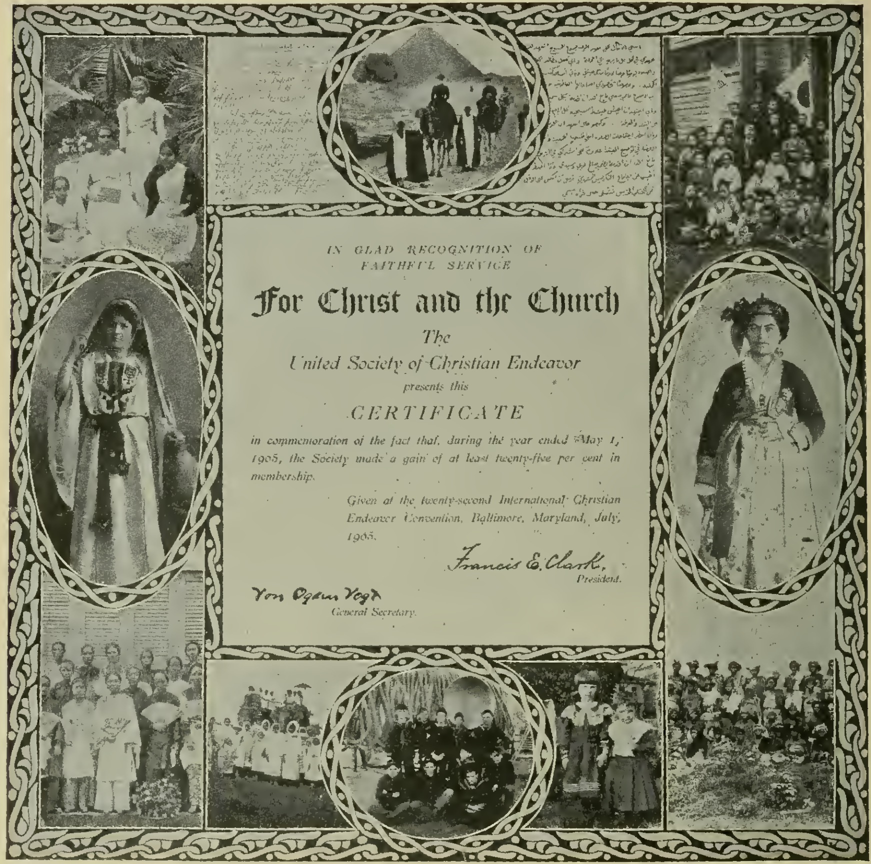
"In our plan of Junior, Intermediate, and Young People's societies, with the Mothers' or Parents' society added, we have a system that is scientifically correct and practically workable. Its degree of efficiency depends upon the leadership and material furnished by the local church.

"Twenty-five years ago the church that had a well-organized young people's society was the exception. To-day the church that does not have such a society is a curiosity.

"Christian Endeavor made the prayer-meeting the heart of the movement, and has laid great emphasis on testimony and prayer, as it ought, for without prayer and testimony the church would die. The martyrs and confessors rank together. In the history of great deeds the 'voice crying in the wilderness' has always preceded the deed.

"But Christian Endeavor has not only a heart and voice, but hands and feet as well. Through its system of committee work it offers opportunities for training in service for every member. This training is as broad and comprehensive as the mission of the church, and covers every department of life and activity.

"It recognizes the religious, social, and intellectual needs of the young people and the claims of philanthropy and reform. The system is so flexible that it can be adapted to the needs of the smallest, or the requirements of the largest, church. It unifies the activities of the young people, so that, while each department is in charge of specialists, all are united in the common work.



IN GLAD RECOGNITION OF
FAITHFUL SERVICE

For Christ and the Church

The
United Society of Christian Endeavor
presents this

CERTIFICATE

in commemoration of the fact that, during the year ended May 1, 1905, the Society made a gain of at least twenty-five per cent in membership.

Given at the twenty-second International Christian Endeavor Convention, Baltimore, Maryland, July, 1905.

Francis E. Clark,
President.

Von Ogden Vogt
General Secretary.

Recognition Certificate.

"Through the executive committee it gives to the pastor a cabinet by which he can touch and direct every line of work in which the young people are engaged.

"Twenty-five years ago some of the churches had mission circles composed entirely of girls or young ladies. Now we have thousands of our brightest and best young men vying with the young ladies in their interest and enthusiasm for missions. Tens of thousands of missionary committees are at work, and thousands of mission-study classes are conducted.

"Less than ten thousand societies reporting to the United Society the actual amounts contributed for beneficence for a period of five years gave a total of $2,187,000. Not a penny of this was given to the United Society or used in Christian Endeavor work, but every dollar was a contribution to the missionary and philanthropic work of the church. I venture the assertion that there is no organization in the church that has given so much, or that has enlisted so many unpaid workers in the service of the church, as the Society of Christian Endeavor.

"Twenty-five years ago the young people's religious paper was often a goody-goody child's story-paper, and the young people's department in the church papers consisted of a weak storyette. To-day our young people's papers are the peers of any publications, strong, aggressive, virile, practical, spiritual, and successful.

"Twenty-five years ago a young people's religious convention was unknown; now they rank as the largest religious gatherings of our time, and exercise a commanding influence in the public life of our day. They challenge the attention of believer and unbeliever alike, and are striking manifestations of the vitality of the young people's faith.

"Twenty-five years ago the young people of the nations and denominations were isolated and unknown to each other. Now, with no loss of loyalty or fidelity to their own nations and denominations, they are united in a world-wide brotherhood, exalting Him who is King of kings and Lord of lords."

CHAPTER XLI.

CHRISTIAN ENDEAVOR IN EVERY-DAY LIFE.

THAT THE CORPORATE ACTIVITIES OF THE SOCIETY, ITS GREAT CONVENTIONS, AND ITS UNITED FELLOWSHIP ARE NOT THE ONLY RESULT OF THE MOVEMENT IS SHOWN BY THE INFLUENCE OF THE SOCIETY ON INDIVIDUAL LIVES, AS HEREIN SET FORTH.

> " Above us loom forever
> The mighty mountains of Endeavor,
> And whoso on their summit stands
> Looks on sun-kissed table-lands.
> We grasp our mountain-staff to climb
> Their sky-enshrouded peaks sublime,
> Up where the crystal torrent pours,
> And then — we stop and do the chores."

THE severest test of a movement is not found by any means in its public meetings or its great conventions. The numbers, the enthusiasm, the uplift of the singing, may produce strenuous resolves and holy emotions; but the real question is, "How is the life affected?" Can the obscure and lonely soul find help and encouragement? Can the little society struggling along amid worldliness and indifference inspire its members to "love mercy, do justly, and walk humbly" before their God? Do the prayer-meeting and the work accomplished lead to a closer personal walk with God, and to more lovely home life? Do they make better sons and daughters and brothers and sisters? Has the Society been a blessing to the quiet activities of the church, as well as to the lives of individual members?

The testimony that has come on this subject has been overwhelming, and more gratifying, perhaps, than any other feature of the movement. In order that I might obtain at first hand from Endeavorers who have actually lived the incidents which they record, or knew of them directly, I have asked for some testimonies from the every-day experiences of pastors and others. Multitudes of others of like nature have been put in print, and space allows only a selection from those that have come to me personally within a few days from many parts of the world.

The stimulating effect of the Society upon the intellectual as well as the spiritual nature is shown by two incidents sent by one of the leading Endeavorers of London, the gifted Miss Ella M. Weatherley, who was at one time president of the London Union, the greatest Christian Endeavor union in the world. "A boy of twelve years in our Junior society was very much troubled because, living in an entirely godless house, he could not even keep a Bible, since it was at once taken away from him. He was very anxious as to how he could fulfil his pledge, and at length solved the difficulty by going to school ten minutes before the other boys and securing the opportunity of reading from the school Bible. He is now secretary of the Junior society, and always has a word to say on the topic."

Intellectual Stimulus.

"Among the nucleus first forming our Christian Endeavor society* was a girl of eighteen, a factory girl who had not had the advantage of much education; but her heart was given to God and His service. She began to take an interest in the Christian Endeavor Sunday-school, and obtained by this such insight into the lives of the children, learning at the same time methods of organization, that last year she was unanimously elected superintendent, and is most efficiently carrying on the work."

*Christ Church Society, London, the Rev. F. B. Meyer, pastor.

Miss Weatherley has also told of a postman, who after becoming a member of the society, and because of his desire to take part intelligently and helpfully in the meetings, paid three pounds out of his meagre wages for grammar lessons, that he thus might honor God the better.

In a Home Mission Church.

One great mission of the Christian Endeavor movement has been to help the weak and struggling churches in home-missionary fields or on our own frontier. The Rev. Samuel B. Chase, of Lewiston, Ida., writes about the formation of a society of great promises in that new field. He also organized the first society in North Dakota, and one of the earliest in Michigan, beginning in each case with a very few young people. "I can truthfully say," he writes, "that the success of our work has been largely due to the organized efforts of our young people, who are always loyal and true. One of the most flourishing churches in Michigan started with a little handful of young people organized into a Christian Endeavor society."

A Native Alaskan Christian Endeavorer.

Very numerous are the testimonies of those who have come into the ministry through the Christian Endeavor door. One of these, the Rev. R. B. Fisher, pastor of the Cumberland Presbyterian church, Macomb, Ill., writes, "It has helped me to 'grow, glow, go, for Christ,' even into the ministry. You intend writing the history of the first twenty-five years of Christian Endeavor! Why, it is impossible. Neither you nor any one else could write it and do full justice in telling of what it has opened up only for me, a lone, solitary Christian Endeavorer."

The testimony of pastors and other Christian workers also as to the later lives of their active Endeavorers is most encouraging. Rev. J. B. Donaldson of Davenport, Io., who organized in Hastings, Minn., the first Presbyterian society, writes: "I well recall the young people who came and asked for the use of my study, and how glad I was to do for them what I would otherwise have felt required some self-denial. One of these young ladies, Miss Rebecca Brown, went as a missionary to Syria, laboring there for many years, until ill health brought her home. Another member of that pioneer society, a school-teacher, scarcely suffered a single communion to pass without bringing some of her young friends to confess Christ. From this society others were organized in different States, and it gave the first president to the Minnesota State union."

Promoting Definite Religious Work.

In the Grace Baptist Temple in Philadelphia, as has been recorded in another chapter, are fourteen societies. One of these, Section H, its corresponding secretary writes, has developed five leaders in an all-round Christian Endeavor work; one young man has gone into the ministry from this section, four have had special training as Christian teachers; one young man, though far from rich, has given very largely to the support of a missionary abroad; many have been brought to Christ and into the society through this section, and it did its share in the late reform movement in Philadelphia to regenerate the city.

The Rev. N. L. Packard of Lincoln, Neb., sends most cheering notes of several Christian Endeavor societies and their members. One little society of six active members, which he organized at Nashua, Io., was composed of new converts between fifteen and eighteen years of age. With them were joined seven associate members, who in less than six months had been converted and joined the active membership. Within two years this society had grown to fifty. One of the original six deserves special notice. "She took her stand for

Christ at the age of thirteen, the only Christian in the home. Her mother said to the pastor six months later, 'Nellie is different from what she was.' Her light was shining in the home, and soon her mother came into the church. Later her three brothers one by one came into the Christian Endeavor and church fellowship, and her father was brought into sympathy." After receiving training in the Moody Bible Institute, this young lady went as teacher to the freedmen, and, has now fulfilled a long-cherished wish by sailing for Africa as a missionary to the heathen.

An Experience in the Transvaal.

A correspondent in Ontario tells a story of his experience in the Transvaal, where, at Wakkerstroom, he formed a society with an active membership of three. They had as many committees as members: one of the three was placed on the lookout committee, one on the prayer-meeting, and one on the good-literature, committee. They worked against great odds on account of the war, which prevented their getting any supplies of Christian Endeavor literature. For months these three, this young banker, one boy, and one girl, struggled along, each one taking the meeting in turn; but now the society numbers forty members and the pastor says that these Endeavorers are his "right hand."

"In our Sunday-school class," writes Mrs. Lucy Clark Shedd, of Boston, "the teacher said recently that she had met a young woman of means and leisure, who said she did not feel that she had any special talent, or that she was of much use in the world, and asked the members of the class to tell what they would have said to her under the circumstances. One young woman said with great sincerity in her tone and manner, 'I would invite her to become a member of the Christian Endeavor society, for since I united with it I am a different girl!' After the class another member said, 'I used to be very diffident, and had no self-possession in public, but, when I went into the Christian Endeavor society, I just *had* to help, and it has been the making of me.' "

Some of the most striking testimonies relate to the influence of the "Quiet Hour." Personally I have known young ladies, whose lives had been entirely worldly and frivolous, to be entirely transformed in all their aspirations and manner of living by the promise to spend fifteen minutes in communion with God and His word every day. The president of the New York City Union, Mr. Lyman S. Stone, writes: "The results of the Quiet-Hour observance are often almost instantaneous in a society where a good proportion of its members take it up. I know two societies located on opposite sides of the same street, whose leaders had become so estranged that they would not speak to each other, and whose members were fast imbibing the same spirit. One of these societies was led to adopt the 'Quiet Hour,' and some ninety-five per cent of its members

Prominent Endeavor Leaders of India.

What the "Quiet Hour" Does.

became Comrades. This practice of communion with God so mellowed their hearts toward their neighboring fellow Endeavorers that they extended an olive-branch of peace and fellowship by inviting them to a joint prayer-meeting. The invitation was accepted; then the pastor was invited also; and he, feeling that he could not well refuse to go where his Endeavorers led the way, accepted. A love-feast was the result; both societies took up the precious 'Quiet-Hour' observance, and there has ever since been the utmost cordiality and fellowship between the pastors and members."

Many of my correspondents tell how they started with very small numbers; but, if the few were but faithful, it seems to have made but little difference whether the start was with three or with thirty. The Rev. N. F. Nickerson, of Erie, Mich., one of the Christian Endeavor pioneers, began with only seven, himself, two of his own children, the two children of an elder, and two others; but that small beginning soon grew to a society of seventy members; a revival soon followed, and the church was very greatly blessed.

How a Seeming Failure Was Used by God.

Many of my correspondents, indeed, dwell upon the way in which God used unpromising efforts, as they seemed to them. to accomplish large results. The Rev. Horace Dutton, the superintendent of the work in Europe, tells about a painful experience he once had in Berlin. A large audience had assembled, and for interpreter he had one of the most prominent Christians in Germany. But, owing to great fatigue and weariness, his thoughts failed him at the critical moment. He broke down utterly, he says, and was obliged to confess his inability to go on, though he had full notes of a carefully prepared address in hand. Was there ever apparently a greater failure? "This was all I knew at the time, but last summer, at the Berlin convention, I met Rev. Robert Bahtz of Riga, and then learned for the first time that it was from my remarks at this very meeting in Berlin that he had received his first impulse to go forth into the Lettish provinces of Russia, and commence among his own people the life-work of a Christian Endeavor secretary. Do you wonder that this fact was a great encouragement to me? It teaches me that not what we attempt for God, but what God does and is ever waiting to do through us, makes our work successful."

Several instances of heroism by Christian Endeavorers have been sent me, where they have risked their lives for others; but I prefer in my limited space to record the story of a worker in one of the largest Tyneside potteries of England, where the great majority of the employees are of the thoughtless, thriftless, and godless class. Miss W., an active Endeavorer, has shown such a beautiful Christlike character and example to these rough men and women that her influence is now permeating their hardened hearts. In all times of trouble and difficulty they come to her, and the work hands now call her the "saint among the sinners."

A Would-Be Suicide's Conversion.

A striking incident is sent by the Rev. William T. Patchell, of San José, Cal. A great State convention was being held at Santa Barbara, and an evening open-air meeting was held at the plaza. After the meeting a young man was found in the shadow of the trees near by, who declared that he had been utterly discouraged, and was on his way to the pier to throw himself into the sea, and thus end his life. But on his way he saw the crowd on the plaza, and stopped to listen for a moment. He heard a girl, an Endeavorer, repeating a verse; it was only this: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He could not see the speaker clearly, but stopped as suddenly as if a hand had been put on his shoulder. "I could not go on," he says; "I heard nothing else, only that. I stood still, and it kept repeating itself over and over in my mind, and afterwards." This splendid fellow, with his intelligent face shining with a new light, stood up before the thousands, and gave his testimony, "Jesus Christ has saved me from my sins, and He has made me a new man." "We never knew what voice it was that gave the message, only some timid girl; but God used her; and the man born into the Kingdom returned to Los Angeles to a wife and two little children, prepared to love and serve his Saviour."

Grace Pratt's Influence.

The influence of some "shut-in" Endeavorers has been most remarkable. None more so than that of Miss Grace Pratt, of Conneaut, O., an invalid of many years, who for the last dozen or fifteen years has not been able to lift herself from her bed of pain, but is raised by straps and pulleys whenever her position is changed. A telephone over her bed keeps her in touch with her society, to which she sends a message at every meeting, and whose songs she enjoys with the others. Her pastor has told me that in all the city there is no other so influential Christian as Miss Pratt. The young people bring to her bedside their joys and their sorrows. Her life of patience and good cheer in the midst of suffering is a constant inspiration to all, and few ever join the church that do not trace their conversion directly back to Grace Pratt's bedside.

This chapter should not end without a brief reference to the unselfish generosity of a multitude of unnamed Endeavorers, who give their time and strength and influence and money to the cause of Christ and the church, without thought of reward or even of "honorable mention" in such a record as this or any other of like nature. They are numbered not by the scores or the thousands, but by the hundreds of thousands; they are found in almost every community, and the amount of their voluntary unrewarded work is literally beyond compute. One correspondent mentions, as an illustration of this, the work of some excursion managers to the International Conventions, and of one in particular, Mr. E. S. Ransom, of Chicago, who, he assures me, has personally incurred large expenses in "making good" where delegates failed to pay after being assigned to their places.

But this is only one example. Space forbids their multiplication; but the names of these workers, though recorded in no earthly history, are enrolled in the heavenly records. We are told that there is a "Lamb's book of life." In this they must be found. I said that their labors were unrewarded; but this is true from only one standpoint, and that the lowest. For a good conscience, a sense of duty done, conscious growth in grace and in the knowledge of Christ, and the sense of their Lord's approval, "Ye have done it unto me," is their exceeding great reward.

CHAPTER XLII.

HEROIC CHRISTIAN ENDEAVOR.

THAT THE EVERY-DAY, PRACTICAL SIDE OF CHRISTIAN ENDEAVOR SOMETIMES DEVELOPS HEROES, AND OFTEN DEVELOPS HEROIC QUALITIES, IS HEREIN MADE PLAIN.

> "Be you, too, heroic, then, O Christian Endeavorers, in the best things your Christ and His church would have you be. Make what men call smallest greatest by the motive, 'for His sake.' Do not daintily pick and choose. Do not say, 'Somebody else can do the inconspicuous and distasteful service.' Seize you it, rather, for Jesus' sake, and by the great motive with which you work turn drudgery to delight, and show how high and noble it is, and possible to be heroic, even though your hands are set at what men call common things."
>
> *Rev. Wayland Hoyt, D.D.*

FOR the most part the lives of Christian Endeavorers seem to themselves, at least, plain and unheroic. Who knows how they may seem to the angels, who so often must reverse our human estimates?

Christian Endeavorers are, of course, like the rest of humanity in the common walks of life. They are schoolboys and schoolgirls, clerks and shop-assistants, farmers and stenographers, teachers and preachers; some are rich, but more are poor; some move in high social circles, but more know little of the technical meaning of the word "society"; and doubtless to the great majority life seems, when they stop to think of it, a rather humdrum affair, made up of prosaic routine duties.

But just here comes in the opportunity of Christian Endeavor, to redeem from commonplaceness the ordinary

Two Heroes of China.
These men made the perilous journey from Peking to Tientsin to help relieve the garrison at the time of the siege.

concerns of life, and to gild with the halo of Christlike devotion every plain and unpretentious duty.

I imagine that there has been far more heroism than the world is apt to think, hidden away in the obscure corners of a Christian Endeavor prayer-meeting or committee-room. It is no exaggeration to say that millions within the twenty-five years past, urged by their love for Christ, and stimulated by their covenant pledge, have with trembling voices and shaking knees confessed before men Him whom their soul loved. Though none suspected that they were heroes, their names were recorded in heaven among God's valiant men and women.

The chief beauty of it all is that they themselves never suspected their own heroism. They did not pose as valiant knights of the cross, or in Addisonian phrase ask the world to behold "how a Christian can die" or live. No, the great majority of these Endeavor heroes have been simple, ordinary, every-day young men and women; but they were faithful to duty at the expense of their own convenience, time, and pleasure; and that is the essence of heroism.

An Unconscious Heroine.

I shall never forget one of these unconscious heroines whom, many years ago, I heard in an Endeavor prayer-meeting. She had a serious impediment in her speech, which prevented her from repeating even the simplest verse of Scripture in the prayer-meeting without painful stammering. If any one would seem to have an excuse which could be conscientiously given to the Master for not taking audible part in the prayer-meeting, she seemed to have; but she would not accept it. She had signed the covenant pledge, and she would keep it. And so at every meeting she would rise, and, standing alone, would sing—for stammerers can often sing beautifully—one verse of some familiar hymn, such as "Jesus, Lover of my soul," or "Jesus, I my cross have taken, all to leave and follow Thee."

Another of these unconscious heroines was an "Arizona exile," of whom the Rev. Ernest Bourner Allen tells. She went to Arizona weak and worn in quest of health and strength. Far from friends and remote from churches, she lived in a tent. But the very first Sunday she arranged for a little Sunday-school meeting. Three were present, a boy of fourteen, a Catholic girl of sixteen, and herself. After two or three weeks the audience was greatly increased by the presence of a consumptive Kentuckian, and they were able to sing some of the old hymns. They talked about the love of Christ for the world, and asked what more they could do about it. The leader even proposed an offering for missions, truly a heroic proposition under the circumstances. The girl gave a nickel; so did the consumptive mountaineer. The boy had not even a penny, but he suddenly ran away to the farmhouse, and brought back two little neckties worn by himself, and eagerly asked whether they would help anywhere.

And what is the result of all this? The sixteen-year-old girl became a Christian, and joined a Protestant church; the Kentuckian united with the church when he returned to his home; the fourteen-year-old boy resolved to go to Portland, Or., to sell papers in order to increase his gifts for missions. "I expect to earn as much as ten dollars," he said to the sick Endeavorer, who had inspired all this devotion. "Do you suppose if I were to send you a check for five dollars that would be about right?" Such devotion and such generosity need no comment.

The example of the Maine Christian Endeavor parson* also borders close on heroism, who, when the hard winter left many poor people with insufficient fuel, inserted a paragraph in the local paper, in which he said that, if some owner of woodland would agree to sell standing wood very cheap to

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* The Rev. J. L. Quimby. The story is related by the Rev. C. D. Crane in *The Christian Endeavor World.*

A Manly and Muscular Parson.

supply the need of the suffering poor, he would volunteer to head a crew of men and go into the woods and help to chop it. "There was a prompt response," we are told, "to the appeal of the manly and muscular parson, who had no difficulty in securing an efficient crew of wood-choppers. Nearly every man on the business street of Gardner was ready either to go into the woods himself or hire a substitute, so that the problem of fuel-supply for the needy was met in an original and altogether Christian way."

Heroines in a Hotel.

One of the most difficult things for young Christians to do is often to acknowledge their allegiance to their Master when in unusual places. It is comparatively easy at home in their own church, but when abroad among strangers, who may be unsympathetic, it is a different matter, and it requires no little Christian stamina and courage. Thirty-three young ladies recently found themselves at the Appledore House, in the Isles of Shoals, engaged as waitresses in a big hotel. Some of them were college girls earning their next year's tuition. Many of them were Christians, and they did not furl their colors. They formed themselves into a Christian Endeavor society, and held their meetings sometimes upon the rocks, and sometimes in one of the public rooms set apart for the employees. Who will say that they were not heroines in every-day life?

But sometimes we read stories of Endeavorers who out of the ordinary course perform deeds which even the unsympathetic world would call heroic, deeds which would entitle them to a Carnegie medal, were such a decoration ever awarded to simple Christian heroism. For instance, in Tarsus, the "no mean city" of which the apostle was so proud as his birthplace, is a St. Paul's Institute for Armenian boys, under American patronage. The writer was at this Institute just before the awful Armenian massacres of 1893–94. Among the Endeavorers in the school were several who gave their lives for their faith. One lad of sixteen or seventeen, the president of the younger society, whose bright face and earnest words I remember distinctly, was arrested by the Turks, and was about to be killed. He was told that if he abjured his faith his life would be saved, but he resolutely refused. "You need not curse your old religion; but just hold up two fingers to show that you have turned to Islamism, and we will spare you," they said, but the brave Endeavorer refused, and had soon joined the ranks of the martyrs.

Brave Armenians.

Many such heroic deeds are to-day enacted in Turkey, even though life is not forfeited for the faith. In some parts of Turkey the very name of Christian Endeavor cannot be used. There can be no constitution signed, and the society must be called merely a prayer-meeting. Under no circumstances can they sing "Hold the Fort," or "Onward, Christian Soldiers," and yet Christian Endeavor work is done in almost every mission station, and in many respects the Armenian Endeavorers set an example to the rest of us.

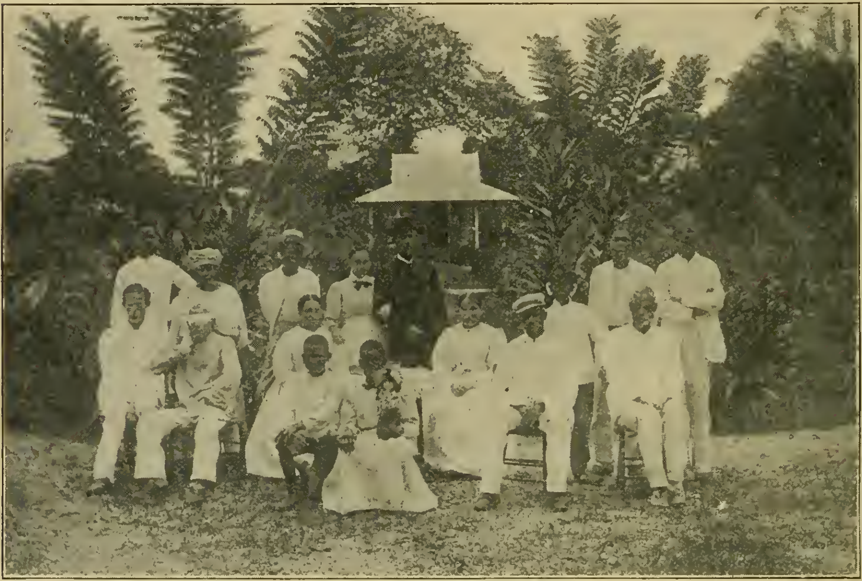
They have also some novel committees, which we might well copy, like the "Bible-reading committee," whose duty it is to read the Bible to those who are not able to read it for themselves, and the "text-teaching committee," which performs a somewhat similar duty.

Out of their great poverty these Endeavorers, too, contribute liberally to missions, and are supporting Bible schools and Bible women in India and China, as well as in their own land.

The story of Christian Endeavor among the lepers is one of splendid heroism. There are several such societies, and more than one Endeavorer has gone from a happy home life to what every one but a devoted Christian would consider a loathsome task, where every day their lives are exposed to

Christian Endeavor among the Lepers.

the danger of the most dreadful contagion. The Leper Home in Surinam has been helped especially by the Endeavorers of Buffalo, N. Y., and those who are carrying it on are faithful Endeavorers. The wounds of the lepers are dressed at least twice a day, and since they have not sufficient bandages the Christian Endeavor nurses must wash them out every day, a dreadful task, which might cause contagion at any time. But it is done cheerfully and gladly, out of love for the lepers and Christ, who died for them.



Christian Endeavorers Among the Lepers.

The heroism of St. Francis has been exalted throughout all the ages since his day because he overcame his natural repugnance to leprosy, and cared for the loathsome sufferers; but many a Christian Endeavorer has been no less brave, and has been inspired by the very same motive that influenced the saint of Assisi.

The Rev. Herbert Halliwell tells us that he reached Nellore in India during a terrible epidemic of cholera, when people, mostly non-Christians, were dying on every hand. "I stayed long enough," he says, "to witness two beautiful sights. One was the going out two by two of the Christian Endeavor members (young women of the high school) to nurse Hindu and Mohammedan cholera patients, and the other the baptism at one time of a Brahman widow and a Malo woman, representatives of the highest and one of the lowest castes. Both these incidents were sights worth travelling across a continent to witness. Remember, you who read this, that the Indian dreads nothing so much as cholera, and no wonder; and yet these Christian Endeavor comrades, for no other reason than love to their Saviour and pity for their poor sisters, went down into the very heart of the cholera region, and nursed Mohammedan women, nursed them in many cases back to life, and spoke to them when they were well enough to hear of the great Healer of the soul. For myself, I have no hesitation in ranking these Indian sisters amongst the heroines of our time.

Hindu Heroes.

"The other scene is a strangely stirring one, too,—the Brahman and the Malo going down into the waters of baptism together, caste, whether high or low, forever left behind, 'a new creation,' children of God by faith in the world's Redeemer."

Of late years the world has looked to China largely for its examples of Christian heroism, and it has not looked in vain. Other chapters have told of the Endeavor martyrs of Peking and Pao-ting-fu, who counted not their lives dear unto them. It is said that, when one of the societies in Peking came together after the siege, it was found that more than half had given their lives for their faith. I remember well this society in the month of May, 1900. Then there were forty-five members. I can see them now, as they sat in their little chapel, some old men and women, others young men and women, some but little more than children. When the roll was called, the following September, at the first meeting after the siege, but twenty-two could respond to their names. The majority had joined "the noble army of martyrs."

Many individual instances of heroism are recorded among the Endeavorers of China. I have space for but one of these stories. Miss Nellie N. Russell, a most devoted and successful missionary of the American Board, tells us of Mr. Tung, who was a very wealthy man, and related to the first families of Cho-chou. But he had lived a fast life, and, through his intemperance, had become insane. Two soldiers had been appointed to stay with him day and night to keep him from injuring himself and others. He was a terror to his wife and children and to all his neighbors. Through the efforts of the missionary, how-

Mr. Tung and His Family.

Heroes of China.

ever, and the native Christians he was brought to Christ. He went to Peking for the express purpose of being with Dr. Ament and learning from him more about the way of salvation.

At the end of a month he went home, and instituted morning prayers with his family, servants and workmen. All looked on him with suspicion and amusement, and, as the days came and went, with amazement. But it was no transient thing. He was no longer the maniac crazed by drink, but Christ's humble servant. During the siege of Peking he worked hard to protect the legation from fire, though he was a very large man and unused to work. But he was ever ready to wait on any one, going to the well for water, taking care of the sleeping-room of the foreign gentlemen, though he had been all his life used to being waited on by his own servants. After the siege was raised he acted for two months as a gatekeeper of the mission premises, running on all kinds of errands, and ever a true gentleman. In prayer-meetings he was first on his feet, and he never missed an opportunity to witness for Christ and to tell from what a bondage he has escaped. Who will say that Mr. Tung is not a Christian Endeavor hero?

CHAPTER XLIII.

CHRISTIAN ENDEAVOR IN SONG.

DISTINGUISHED AUTHORS, AS WELL AS THOSE LESS KNOWN, HAVE CONTRIBUTED TO THE HYMNOLOGY OF CHRISTIAN ENDEAVOR, AND TO MANY POPULAR AND BEAUTIFUL SONGS THE SOCIETY HAS GIVEN WINGS WITH WHICH TO FLY THROUGHOUT THE WORLD, AS THESE SONGS HAVE BEEN TRANSLATED INTO MANY TONGUES.

"Around the world the chorus rings,
And hands are joined with hands,
A Brotherhood of Service sings
In all the happy lands;
And blithe they sound the watchword still
That ever has sufficed:
'The will! The will! the blessed will!
The will of Jesus Christ!'"

Professor Amos R. Wells.

IT would be surprising indeed if the Christian Endeavor movement had not added something of value to the world's hymnology. It has not concerned itself greatly with classical music, but it has voiced the outpouring of the religious heart in song in a remarkable way. Its great conventions have given it an opportunity to do this such as no other organization has enjoyed, and its international and interdenominational character has given it the widest possible range of selection of hymns and tunes from every land and every denomination of Christians.

Some poets of no mean ability have contributed to the Christian Endeavor hymnology. Among the first who were enlisted in its behalf was President J. E. Rankin, the author

Leaders in Song.

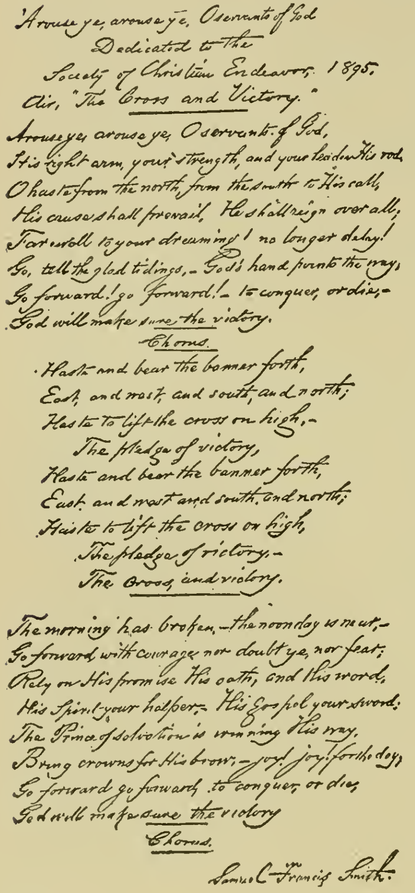
F. H. Jacobs,
New York.

Percy S. Foster,
Washington, D. C.

H. C. Lincoln,
Philadelphia.

of the most famous hymn of modern times, "God be with you till we meet again," which was soon adopted everywhere as the Christian Endeavorer's parting hymn. One that he wrote especially for the first Saratoga convention is a stirring one, with the chorus,

'Keep your colors flying;
Stand for God and truth;
Keep your colors flying,
All ye Christian youth."


'Arouse ye, arouse ye, O servants of God
Dedicated to the
Society of Christian Endeavor, 1895.
Air, "The Cross and Victory."

Arouse ye, arouse ye, O servants of God,
His right arm, your strength, and your leader His rod,
O haste from the north, from the south to His call,
His cause shall prevail, He shall reign over all,
Farewell to your dreaming! no longer delay!
Go, tell the glad tidings,— God's hand points the way,
Go forward! go forward!— to conquer, or die;—
God will make sure the victory.
Chorus.
Haste and bear the banner forth,
East, and west, and south, and north;
Haste to lift the cross on high,—
The pledge of victory,
Haste and bear the banner forth,
East and west and south, and north;
Haste to lift the cross on high,
The pledge of victory,—
The Cross, and victory.

The morning has broken,—the noonday is near,—
Go forward with courage nor doubt ye, nor fear;
Rely on His promise His oath, and His word,
His Spirit your helper,— His Gospel your sword;
The Prince of salvation is winning His way,
Bring crowns for His brow,— joy! joy! for the day,
Go forward go forward, to conquer, or die,
God will make sure the victory
Chorus.
Samuel Francis Smith.

The Rev. Samuel F. Smith, D. D., the beloved author of "America," wrote at least two Christian Endeavor hymns in his old age, one of which is here given in facsimile, showing the beautiful chirography of America's national poet when he was well past his eightieth year.

Another poet of national reputation, who has written a Christian Endeavor hymn, is the late Hon. John Hay, the celebrated diplomatist and statesman. This hymn was written originally for the Fifteenth International Convention at Washington, where it was sung with great effect. Afterwards, when in 1897 the British convention was held in Liverpool, and Mr. Hay was the American minister to the Court of St. James, I obtained from him especial permission to have this hymn sung at the

Liverpool convention as his contribution to the opening session. At that time he assured me that it was the only hymn he ever wrote, though it has since been learned that two other poems of his have found their way into some of our church hymn-books. But, unless there was a slip in Mr. Hay's memory, they were written not as hymns, but as religious poems, without any thought of their being set to music. In 1905, when the American convention met in Baltimore, this hymn, which had been set to new music by Mr. Percy S. Foster, the beloved precentor of Christian Endeavor conventions, was sung at the opening session, and, as it proved, upon the very day when Mr. Hay, amid the tears of the nation, was laid in his last resting-place at Cleveland: Here is the hymn:

Hon. John Hay's Hymn.

"Lord, from far-severed climes we come
To meet at last in Thee, our home.
Thou who hast been our guide and guard
Be still our hope, our rich reward.

"Defend us, Lord, from every ill;
Strengthen our hearts to do Thy will;
In all we plan and all we do
Still keep us to Thy service true.

"O let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command:
'Go onward and possess the land.'

"Thou who art light, shine on each soul;
Thou who art truth, each mind control;
Open our eyes, and make us see
The path which leads to heaven and Thee."

The Rev. Charles M. Sheldon, D.D., Marianne Farningham, Amos R. Wells, and the Rev. Theodor Monod are other well-known authors who have contributed distinctively Christian Endeavor hymns.

The first attempt to provide a distinctively Christian Endeavor hymn-book was made by the Rev. S. W. Adriance by the publication of a small volume entitled "Hymns of Christian Endeavor." This book contained original hymns and tunes by Dr. Rankin, the Rev. R. DeWitt Mallary, the Rev. Dwight M. Pratt, D.D., the Rev. J. O. Barrows, the Rev. Joel S. Ives, the Rev. T. S. Perry, the Rev. C. H. Oliphant, the Rev. Henry N. Kinney, Mr. Adriance himself, and others, stanch friends of Christian Endeavor, who combined the poetic gift with their love for the Society.

After this first book had run its course several Christian Endeavor editions of "Gospel Hymns" were prepared by Mr. Ira D. Sankey, which contained some of his own choicest hymns and tunes, as well as those of other gospel singers like Mr. Stebbins, Mr. Excell, and others. Some of Fanny Crosby's best hymns were written for the Society and published in these books.

The Endeavor Hymnal.

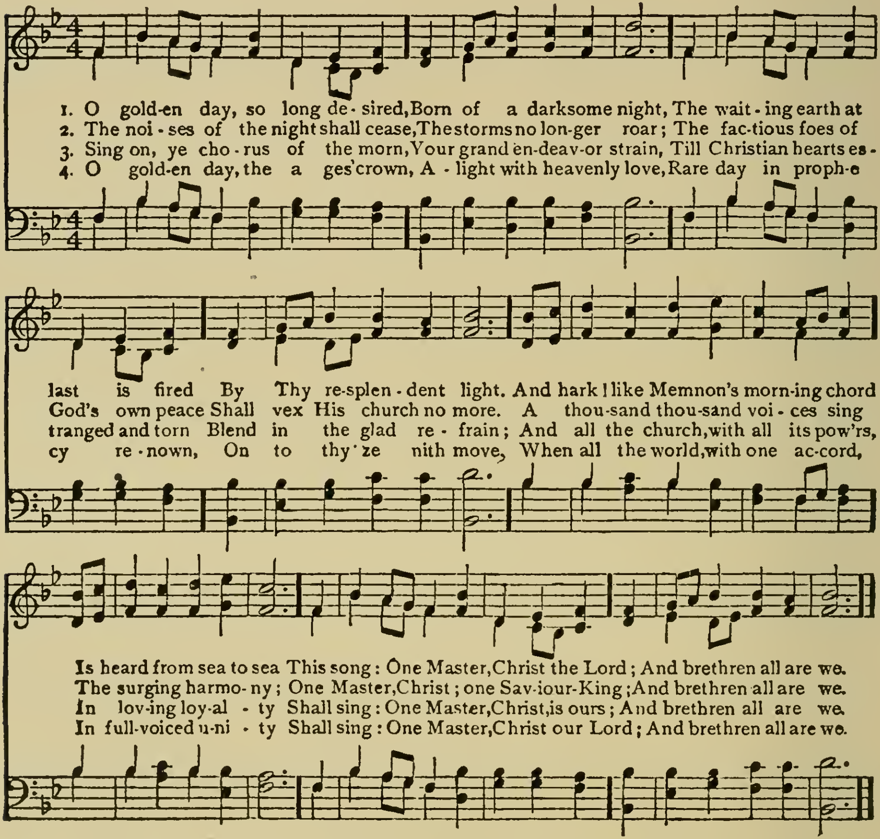
In 1901 the United Society in America felt that the time had come for it to publish another hymn-book distinctively its own; and the matter was put into the hands of a special committee, consisting of the Rev. Charles A. Dickinson, D.D., the Rev. Howard B. Grose, and the Rev. James L. Hill, D.D. The committee was subsequently enlarged by the addition of the Rev. Maltbie D. Babcock, D.D., the Rev. J. Wilbur Chapman, D.D., and Mr. F. H. Jacobs. They were assisted with suggestions and lists of hymns from many eminent ministers of all denominations, and the Rev. R. DeWitt Mallary and Mrs. James L. Hill placed their collections of hymns freely at the disposal of the committee. The result of this effort has been a hymn-book which has met with very wide approval and a large sale. Its tendency has been very decidedly to raise the standard of the singing in the young people's societies. Many of the best old pieces, set to the highest class of music which is at the same time singable and popular, have been included in this book, while many new favorites have been added.

It has been the aim of the compilers to avoid jingles and "ragtime," while at the same time having many tunes of simple harmony that those who are least cultivated musically can appreciate. As I write a new and improved edition of this book is in press, and a new Junior hymn-book, "Junior Carols," following the same lines and compiled by Mr. Charles S. Brown and Mr. George B. Graff, has just been published.

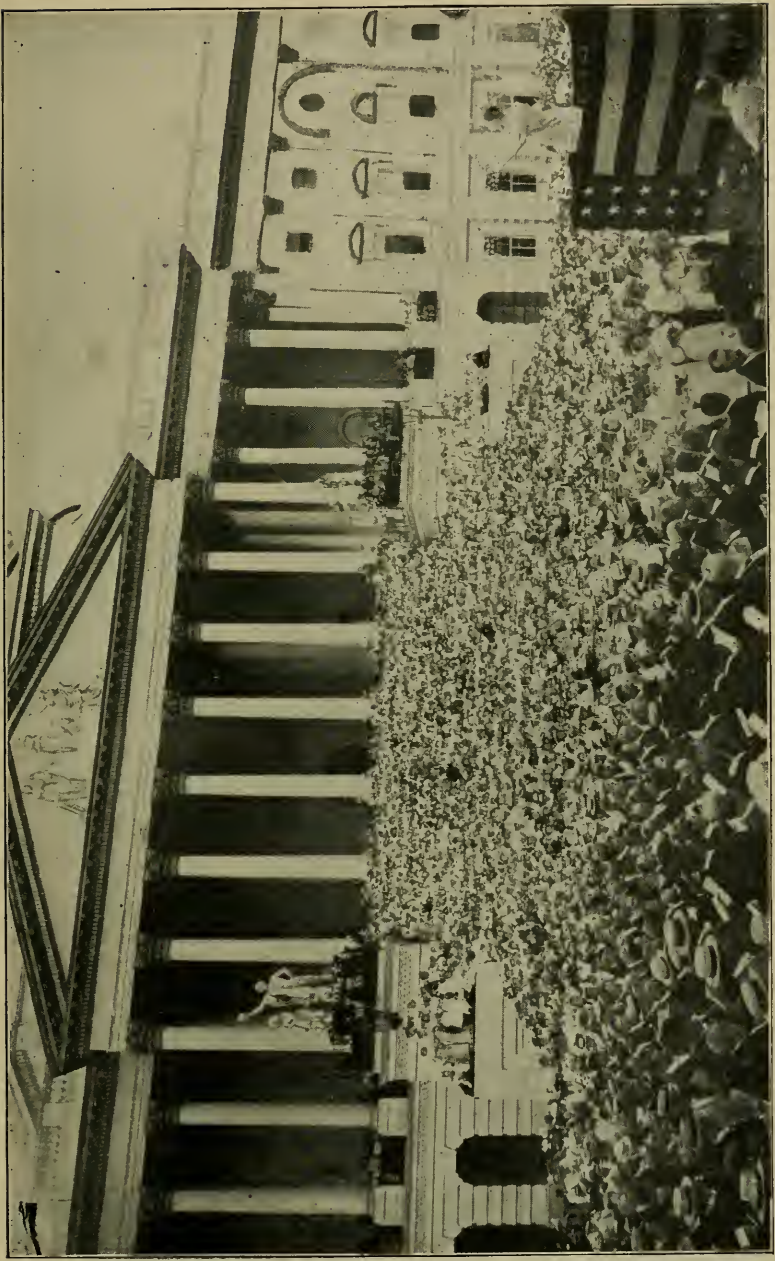
In Great Britain Christian Endeavor hymnology has advanced even more rapidly than in America, for as a rule congregational singing is much better in the mother country, where the churches have not been so much afflicted with operatic choirs, and where people are far less closely tied to their notes than in America. The English "Christian Endeavour Hymnal," edited by the Rev. Joseph Brown Morgan and the Rev. Carey Bonner, is a large and admirable selection of the best hymns ancient and modern for young people's use.

The Story of a Hymn.

It is difficult to pick out especial favorites, since tastes differ so widely, but a few hymns have found large acceptance on both sides of the sea. One of these is by the Rev. Charles A. Dickinson, D.D., a trustee of the United Society, and the story connected with it is worth repeating. In 1891 the writer, accompanied by his dear friend Dr. Dickinson, went to Europe in the interests of the Christian Endeavor movement, as has been before mentioned. After several weeks in Great Britain, and a little more time spent in travel on the Continent, they returned to Boston in the same steamer. On the way a terrible storm overtook the steamer, which for three days labored heavily in the waves, and made but little progress. On the fourth day the storm subsided; the sun broke forth from the clouds; and Dr. Dickinson, in whom the poetic instinct was always strong (and who had been the poet of his class at Harvard), sat down on deck and wrote the hymn which is given herewith. It was afterwards set to music arranged from a German choral, and is now sung by Endeavorers the world around. It is given below.


1. O gold-en day, so long de-sired, Born of a darksome night, The wait-ing earth at
2. The noi-ses of the night shall cease, The storms no lon-ger roar; The fac-tious foes of
3. Sing on, ye cho-rus of the morn, Your grand en-deav-or strain, Till Christian hearts es-
4. O gold-en day, the a-ges' crown, A-light with heavenly love, Rare day in proph-e
last is fired By Thy re-splen-dent light. And hark! like Memnon's morn-ing chord
God's own peace Shall vex His church no more. A thou-sand thou-sand voi-ces sing
tranged and torn Blend in the glad re-frain; And all the church, with all its pow'rs,
cy re-nown, On to thy ze-nith move, When all the world, with one ac-cord,
Is heard from sea to sea This song: One Master, Christ the Lord; And brethren all are we.
The surging harmo-ny; One Master, Christ; one Sav-iour-King; And brethren all are we.
In lov-ing loy-al-ty Shall sing: One Master, Christ, is ours; And brethren all are we.
In full-voiced u-ni-ty Shall sing: One Master, Christ our Lord; And brethren all are we.

The Rev. John Pollock, a Scotchman, who is pastor of St. Enoch's Presbyterian Church of Belfast, is another popular Christian Endeavor poet, who writes both the words and the music to which they are sung. His "Scotland for Christ" and his "Ireland for Christ" have remarkable power, and are characteristic of the music of the two countries. His "For



At the National Capital.
The Great Christian Endeavor Chorus of Four Thousand on the Steps of the Capitol,
Washington, D. C.

Christ and the Church" has also a glorious "swing" to it, and when sung, as it often is, at the great conventions, both in Great Britain and in America, it has set many hearts beating fast, and inspired many young souls to new endeavor and new love for the church. I quote a verse from it:

Rev. John Pollock's Hymns.

"Our lives to Christ we dedicate,
Who reigns our glorious King;
May He receive and consecrate
The tribute that we bring!
And to His church we gladly give
Our service and our all,
For in her voice we still rejoice
To hear His royal call.

Chorus:

"For Christ, for Christ, and the church of Christ!
Be this our fond endeavor!
For Christ, for Christ, and the church of Christ!
These twain no power can sever;
One on earth and one in heaven,
Forever and forever."

It is interesting in this connection to quote a few lines from a free German translation of Mr. Pollock's hymn:

"Das Leben weihen wir dem Herrn, der unser König ist.
Wie nahen wir, sein Leib, so gern dem Haupte Jesus Christ
Ihm und der Kirche allezeit lasst Dienst bereit uns stehen
Und lasst des Hauptes Heiligkeit in seinen Gliedern sehen."

It will perhaps interest my readers to see a familiar friend in a new dress, and so I reproduce on the opposite page the French translation of "Blest be the tie," made by the gifted wife of the secretary of Christian Endeavor for Switzerland.

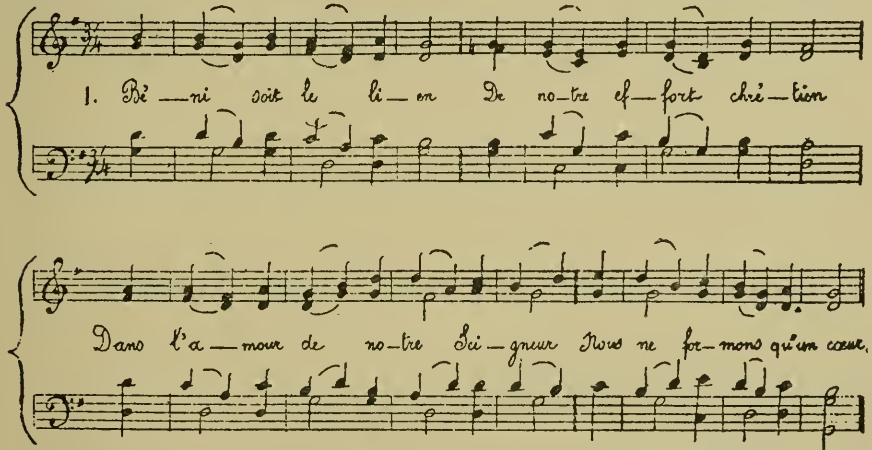
The Rev. Joseph Brown Morgan, of Bradford, England, has contributed some admirable pieces to the British Endeavor hymnal, as well as much careful editing.

It is impossible even to mention all who have contributed most helpfully to Christian Endeavor song, but the Rev. Howard B. Grose, editorial secretary of the Baptist Home Missionary Society, should be credited with some excellent hymns and tunes, and Mr. Charles S. Brown as well, who has for many years been a faithful and efficient worker upon *The Christian Endeavor World,* being at the head of one of its business departments.

The great conventions have naturally given the widest scope for the expression of the musical talents of Christian Endeavorers. I have already alluded to the great praise service held on the east front of the Capitol at the time of the Washington convention, under the lead of Mr. Percy S. Foster. But there have been other praise services scarcely less memorable, and other leaders who are also greatly beloved. Among these are Mr. F. H. Jacobs, who is in large demand throughout the country; Richard A. Harris, of Baltimore; Mr. Lincoln, of Philadelphia; and Mr. Washburn, of Boston; and Mr. Marcusson, of Chicago. In fact, almost every

Cantique de ralliement des Activités Chrétiennes

Musique de Naegeli — Paroles d'une Activiste


1. Bé — ni soit le li — en De no — tre ef — fort chré — tien
Dans l'a — mour de no — tre Sei — gneur Nous ne for — mons qu'un cœur.

Christian Endeavor centre has its favorite musical leader, who for no profit or glory, and with no hymn-books or music to sell, gives his time and abilities freely to the convention. Well-known gospel singers, too, like E. O. Excell, Mr. Peter Bilhorn, Mr. George C. Stebbins, Mr. Estey, Mr. Alexander, and others are heard at the Christian Endeavor conventions.

A Wonderful Festival Praise.

Perhaps the leader who has made the deepest impression upon the Christian Endeavor public in two hemispheres by his unique "Festivals of Praise" is the Rev. Carey Bonner of London. These great praise services have long been known and appreciated in Great Britain, and an important convention is hardly complete without them. But in 1905 for the first time Mr. Bonner was induced to come to America to conduct such a service at Baltimore. This will never be forgotten by those who heard it. It was called "An International Festival of Praise," and it well deserved its name. It opened with the "Sanctus," "Holy, Holy, Holy." "The Aaronic Blessing" was sung in unison by many voices, and repeated by the full choir, to one of the oldest of the Hebrew melodies. China's praises were sung to a typical native Chinese air, composed entirely on the five-tone or pentatonic scale. The words were written and the music harmonized by Mr. Bonner, and the melody was peculiarly effective. India's praise was represented by two Bengali songs, translated by the Rev. William Carey. One of them, called "The Endeavor Band," was very remarkable in both melody and rhythm, utterly unlike any sacred music heard in Europe or America. The Bengali hymn "O, my soul, do not forget Him," was written by Krishna Pal, the first convert baptized at Serampore.

The praises of Africa were illustrated by two well-known American negro songs, entitled "Turn Back Pharaoh's army," and "We shall walk through the valley." The praises of Great Britain were given in the words of the old hymn written by Edward Perronet, the helper of John Wesley, "Crown Him Lord of all." The praises of America were expressed by the words of Dr. Ray Palmer's hymn, "My faith looks up to Thee," set to Dr. Lowell Mason's tune "Olivet." Jemima Luke's beautiful hymn, "I think when I read that sweet story of old," was sung by the children's choir. The venerable authoress, living then in retirement in the Isle of Wight, sent with her portrait a message of greeting to the children of America.

The spell of such a service it is impossible to describe in cold print. It seemed far more than a service of song, it was a service of communion with God, of fellowship with all His people; a solemn, heart-searching, tear-compelling service, which those who have once heard it can never forget.

Among Christian Endeavor poets many writers should be recorded, but I must at least mention the Rev. Ernest W. Shurtleff, now engaged in work for students in Paris, who has written two admirable convention poems, and the Rev. J. N. Davidson, of Wisconsin, some of whose short hymns and poems are excellent.

To turn from the more serious convention songs to those which tell of patriotism and State pride and love is not a sharp transition, for even in the loudest State choruses there is much of religious fervor and gospel zeal. Every State now, with possibly one or two exceptions, has its authorized State Christian Endeavor song. Some of them, it must be confessed, are not of the highest poetical character. The characteristics of the State are sometimes brought in to the detriment of the rhythm; but each one answers its purpose, some of them remarkably well. Wherever there is a distinctively popular State song, as in Maryland and Kentucky, the tune is put under bonds by the Endeavorers, and is wedded to their own words. Thus the beautiful tune of "Maryland, my Maryland," often makes the welkin ring as the Maryland delegation in the great conventions, joined perhaps by ten thousand others, sing:

"File into rank for Christ to-day,
O Maryland, dear Maryland;
Free to the breeze His banners play,
Maryland, dear Maryland.
Your noblest work for Him be done,
From early dawn to setting sun,
Nor cease, till latest victory's won,
Maryland, my Maryland.

CHORUS.

"Shout, shout for joy the glad refrain,
Maryland, my Maryland.
Our King shall claim His own again,
Maryland, my Maryland."

A Christian Endeavor Orphan Asylum Band in Japan.

Kentucky, too, has a peculiarly beautiful and plaintive air, which is all its own, "My Old Kentucky Home;" and to this tune have been set some appropriate words, which, as they have been sung at consecration meetings in the conventions great and small, when the Kentucky delegation has been called upon, has brought tears to many eyes; but they are tears of joy at the thought of the devoted "Endeavor bands" who sing them. Here is one verse of this song with its chorus:

"The valiant hosts of our great Endeavor band,
With banners triumphant unfurled,
Are gath'ring now at our mighty King's command,
To bear His standard round the world,
With faith in God as our ever-shining shield,
With firmness, with patience and love,
We'll stand for Christ till the world to Him shall yield,
And the flag of union floats above.

"Shout aloud, 'Hosanna'; O, praise our God to-day,
'For Christ and the Church,' and our blest
Endeavor bands in the old Kentucky home far away."

The Massachusetts State song is sung to the tune of "Fair Harvard." It was written by Dr. Dickinson, and is one of the best of all. The last verse is as follows:

"From the Bay to the Berkshires the sun ever shines
On the flag that shall never be furled;
Thy hillsides and valleys all shelter the shrines
Of the faith that shall conquer the world.
Mother State of the Union, thy heart, ever young,
For the Union shall beat ever sure.
Commonwealth of the noble, thy praise shall be sung
While the noble and free shall endure."

Another writer who has contributed not a little to the worthy hymnology of Christian Endeavor is Mr. John R. Clements, who has written two or three of the State songs, as well as some popular gospel hymns.

Here is a verse of his New York State song:

"Sing our New York marching-song,
And sing it loud and free;
Let the music float along
From Erie to the sea:
Every heart may catch the strain,
And peal it forth with glee,
For we are soldiers of Jesus."

A stanza of Canada's stirring Endeavor hymn sung to the tune of "The Maple Leaf" is as follows:

"From broad Pacific's golden strand
To old Atlantic's waves we claim
Our beautiful Canadian land
In Christ our Leader's name;
And filled with Pentecostal might
We forward march forever,
Sin's forces in God's strength to fight
With sanctified endeavor."

A Burmese Choir-Leader.

A number of the States have adopted as their own some favorite gospel hymn, and many of them have set their own words to a favorite evangelistic tune. Thus California, the "Sunshine State," has taken for her own "There is sunshine in my soul;" Maine's tune is "Tramp, tramp, tramp, the boys are marching;" Nevada's State song is "Will there be any stars in my crown?" while Ohio sings her hymn to the tune of "Throw out the life-line," and Pennsylvania has set her hymn to "Trust and obey."

But space does not permit me further to characterize this delightful convention feature. Some of the State "cries" are scarcely as dignified as the hymns alluded to, but they all have their part in promoting the gayety of the convention, and none of them really detract from the seriousness; for there are occasions on the train and in the hotels, at the social gatherings and at the State rallies, when it is just as appropriate to hear the Bay State Endeavorers cry out in chorus,

State "Cries."

"Rubadub, dub, rubadub, dub,
We're from the Hub, we're from the Hub!
Lexington and Bunker Hill,
Tea in the harbor steeping still;
Rubadub, dub, we're from the Hub."

as to hear them sing the most solemn choral.

In China, Japan, and other lands, too, Christian Endeavor songs enliven the conventions, and stir the hearts of a great multitude of young people, and lead them there, as in America, not only to sing, but to "go" and "say" and "do" as they have promised in their song,

"I will go where you want me to go, dear Lord,
Over mountain or plain or sea;
I will say what you want me to say, dear Lord;
I will be what you want me to be."

CHAPTER XLIV.

BRIGHT PLANS TRIED AND PROVED.

THE SOCIETY HAS NEVER DESPISED METHOD AND THE MOST CAREFUL ORGANIZATION. SOME OF ITS MANY PLANS FOR THE DIFFERENT DEPARTMENTS ARE HEREIN DESCRIBED.

> "The pathway of Christian Endeavor is enclosed on either side by the fence of righteousness. Within this enclosure, between where we are now and heaven, is the sphere of our methods. Whatever method you may adopt, don't get into a rut; and, if you do get into one, don't stick; for the man who sticks in a rut is a continual jolt-maker."
>
> *Rev. William N. Yates.*

SO many are the plans for brightening and improving Christian Endeavor meetings, committees, and service of all kinds that only suggestive samples can be given here. Every issue of *The Christian Endeavor World* and other leading Endeavor papers, a score of little booklets appropriate to each committee and to each department of Christian work, the invaluable yearly issue of "The Endeavorer's Daily Companion," and other publications contain these plans, which come from all parts of the world, and are first tried and proved by the most devoted young people in the ranks of Christian Endeavor. There is no excuse for any one who can read his own mother tongue, for falling into ruts and remaining in them. Any worker who confesses, "I cannot make my Christian Endeavor society succeed," is simply confessing, if what he says is true, that the young people who compose it have less brains than their comrades, or possibly are more worldly than the average young Christian, and are not willing to give prayer and thought to their religious life.

But we are persuaded better things of the vast majority of Christian Endeavorers, and this persuasion is justified by the facts which come from every section of the world where the societies are found. Indeed, the plans given in the brief compass of the next few pages are enough to brighten every society, give variety to its work, and make it a constant help and joy to its church.

The Impromptu Club.

Some societies complain that their meetings are dull and monotonous. For the sake of improving the speaking-ability of the members Mr. J. P. Suter, of Cleveland, tells of an "impromptu club."

"Our method of procedure is to pass two blank slips of paper to each member of the club. Upon each slip the member writes some common, interesting topic. The slips are collected and placed face downward upon a table. Then the important moment has arrived. The first member chosen to speak—it matters not how he is chosen—advances to the table, and selects at random one of the topics. If he feels that he cannot speak upon it, he is permitted to take another; but beyond that there is no further choice. Upon this subject he must deliver a brief impromptu speech, after which he names his successor, and the process is repeated until all have spoken.

"Then the critic, who in our club is elected for three months, discusses in detail the various speeches, and points out whatever defects or excellences he may have noticed, whether in thought or grammar, choice of words or delivery. That, as I have said, is the germ idea; but it is varied in many ways. For instance, the speaker may, before he begins to discuss his own subject, allow his successor to choose a topic. This will give the latter a short time in which to collect his thoughts, although the speech will still be impromptu.

"Another innovation, which was tried recently, and which proved very interesting, was to provide a number of short poems for the members of the club to read impromptu after the regular speeches. It is surprising how difficult it is, upon a first reading, to do justice to a good poem."

Rules for Prayer-Meeting Participation.

The prayer-meetings, being so important a feature of the Christian Endeavor work, naturally come in for much attention. *The Christian Endeavor World* recently offered three prizes of five, three, and two dollars for the best rules for prayer-meeting participants. Here is the contribution of one Christian Endeavorer, which did not receive the prize of the judges who made the award, but seems to be fully worthy of one, and well worth quoting in this chapter:

"Be among the first to speak. Delay only adds to the nervous shrinking felt by many timid souls.

"Be willing even to blunder rather than make no attempt to speak for the Master.

"An ounce of your own experience is worth a ton of trite quotations.

"Read helps at home, but not in the meeting.

"Relate some story or incident that you have read, or illustrate some phase of the topic.

"A thought warm with life never fails to hit the mark. Avoid set phrases, speak naturally.

"Long-windedness, now pray take heed,
The finest discourse smothers:
So, when you pray or talk or read,
Remember there are others.

"Do not try to do the easiest things, but do the hard thing.

"Don't be a weak-kneed participant; stand boldly upon your feet."

Endeavorers are always desirous of new ways of helping their own church, since, indeed, this is the great object of their organization; but they are often young and not very resourceful; and so these suggestions of work which has actually been undertaken by many a society are here given:

Helping "Our Own Church."

"Divide the society into fourths, each fourth to take some part in one of the church prayer-meetings of the month.

"Form a Christian Endeavor choir, if the pastor is willing, to act as a nucleus for the singing of the church prayer-meeting and the Sunday-evening service.

"Establish in your society a pastor's aid committee, to do whatever the pastor wishes done in connection with the church-work.

"Perhaps you can start and carry on a church paper. Perhaps you can beautify with flowers the church grounds. Perhaps the church needs new cushions, or new lamps, or new paint, or new hymn-books.

"Find some definite work to do for the church. Do it, and then find something else to do for it."

An American Baptist pastor, who has been preaching in a number of English churches, tells of the beautiful custom which many English Endeavorers constantly keep up, as the writer can testify, of presenting to the preacher as he enters the pulpit a letter of welcome to the church, expressing their prayerful hope that God will bless him in the delivery of His word, while at the end of the service they present him with a bouquet, or at least a boutonnière.

Here are other things which a versatile flower committee can do:

"Send flowers to the new members, not only of your own society, but of the Juniors.

"Send flowers to the new members received into the church.

Hints for the Flower Committee.

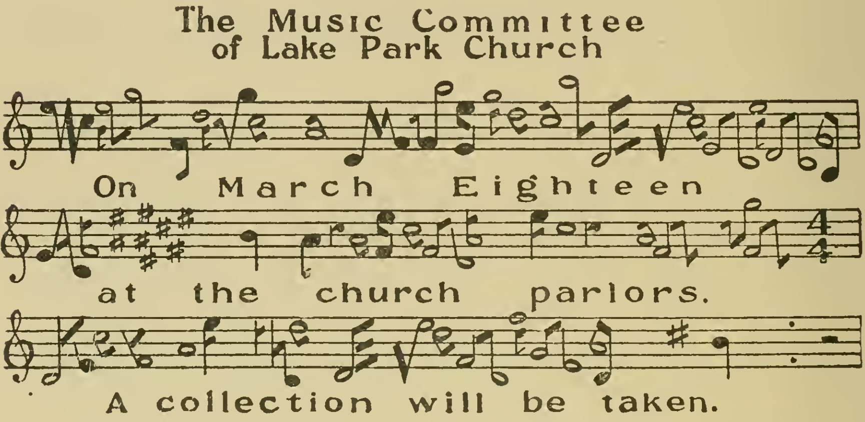
"Use flowers as recognitions of good work in the society—some successful social, for which you wish to honor the social committee, for instance.

"Send flowers to the sick of the church and community, and especially to the old folks on their birthdays.

"Send flowers to the pastor's study. Put them in the prayer-meeting room of the church. Of course you will not forget the pulpit.

"Make floral mottoes appropriate to the sermons."

The music committee of the Lake Park Church, Minneapolis, thus sent out invitations to a sociable in the musical notation seen below:



Here are some further hints for the music committee:

A Christian Endeavor choir should be organized. Sometimes let it sit in front, and sometimes let its members reenforce the singing by sitting in all parts of the room.

Suggestions for the Music Committee.

Appoint some evening to sing from all parts of your hymn-book, taking up only the unfamiliar hymns. Most hymn-books are only half used.

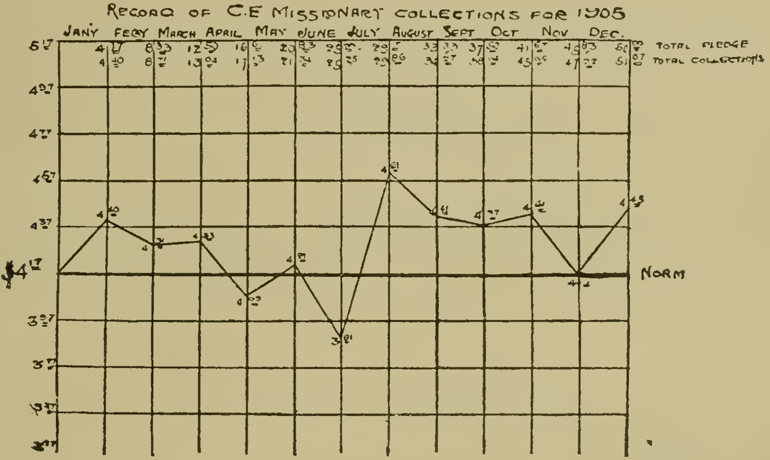
Introduce other instruments than the organ, if the Endeavorers are skilled in the use of them.

Plan some special musical feature for each evening.

The society might as well assist in a body the musical services of the midweek prayer-meeting of the church, and the Sunday-evening service.

Many societies do much good by conducting song services in hospitals and similar places.

How to raise money for missions is often a serious question. Here is a plan adopted by a society in St. Croix Falls, Wis. They pledged fifty dollars for missions at the beginning of the year, making it necessary to raise on the average $4.17 each month. So this chart was prepared with the norm a black line indicating the $4.17 to be given. As the society gave more or less than the amount each month, the tell-tale indicator on this card showed by its zigzag lines whether they were above or below their pledge. At the end of the year the chart looked as shown above, and it was found that the amount collected was $1.67 more than the pledge, and that for almost every month the society had kept ahead of its promises. The chart was a constant stimulus not to fall below them.



The story of the old lady who marked various passages in her Bible "T&P," "Tried and Proved," may be applied to the plans below given for different departments of Christian Endeavor work. They have not only been tried and proved in one society, but all of them in hundreds, and many of them in thousands, of societies and in many lands. They have been printed in "The Endeavorer's Daily Companion" in different years, but have never before been thus brought together.

FOR MISSIONARY COMMITTEES.

"Go to books, magazines, and the leaflets of the boards, and use freely the splendid and full help these will give you.

"Make full use of outline maps, home-made, on which you will paste colored stars to mark the locations of the missionaries about whom you are talking.

"Avoid having selections read in the meetings. It is far more effective to speak your contributions, using your own words, however stumblingly.

"Do not try to crowd too much into the meetings—an outline of a book, for instance, into ten minutes. Better take up fewer points at a time, and make them effectively.

"Do not omit the touches of humor and brightness that make facts remembered.

"At the close of each meeting let some one appointed for the purpose give a summary of its principal points that are to be remembered, and perhaps a brisk oral examination upon them."

FOR SUNDAY-SCHOOL COMMITTEES.

"Help the superintendent by being ready to act as substitute teachers.

"Help him to prepare for the Sunday-school concerts, by aiding in the drilling of the younger ones.

"Help the teachers by hunting up absent scholars.

"Help them by organizing groups for the home study of the lessons.

"Help the scholars by visiting the sick.

"Help the less ready scholars by going to their houses and aiding them to study the lesson.

"Help the school by getting in new scholars.

"Help it by advertising it in the society meetings, telling what a good school it is.

"Help the chorister by organizing a Sunday-school choir and orchestra.

"Help the librarian by interesting the Endeavorers in the best library books.

"Help the society by drawing in new members from the Sunday-school.

"Help the prayer-meetings by bringing in points from the Sunday-school lesson."

FOR PRESS COMMITTEES.

"Every society should have a press committee, even though there is no town or county paper, because there are denominational and Christian Endeavor papers that will welcome the news of the good things done by the society.

"The head of the press committee should be the best writer in the society, and the other members of the committee should be those whom he will be training to take his place.

"Study the best models of expression, and do not be satisfied with sending out a single paragraph that is not bright.

"Get regular space, if you can, in your local paper, and fill it with the best and most interesting things you can tell about your church and society.

"Remember, not everything that is interesting to you is interesting to others, but always, when you write, 'put yourself in their place.'"

FOR CHRISTIAN ENDEAVOR DAY.

"It is a day—the one day of the year—for thought of ourselves as a society, what we have done, and how we may do better.

"It is a day for giving—the giving of our hearts to Christ, if they are not given to Him; the giving of our money to missions, that our lives may go where our bodies cannot go.

"It is a day for praise. Let us thank God, who alone has brought to the young people of the world this new joy in service through Christian Endeavor.

"It is a day for resolutions, for larger plans, for increased zeal, for earnest prayer that Christ will give His blessings and His power."

HINTS FOR THE PRAYER-MEETING LEADER.

"Plan your meeting as far as possible in advance.

"Study the good points of other meetings.

"Write out a programme for your meeting.

"Include in your plans at least one novel feature.

"Begin on time, and close on time.

"Assign work in connection with the meeting to different members in advance.

"Call for sentence prayers at some time in the meeting.

"Have a definite thing which the meeting is to accomplish.

"Be very brief in your opening exercises.

"Have much singing, but ask the members not to call for hymns as their part in the meeting."

TEMPERANCE WORK.

"A society temperance pledge may be hung upon the wall, with the signatures of all the members upon it.

"Plan for the temperance meetings long in advance, and make them as strong as possible.

"Introduce into every temperance meeting some account of recent temperance victories, and the progress of the movement.

"Obtain addresses now and then from temperance enthusiasts.

"Learn what are the temperance laws of your own State and community, and how they are kept.

"How long since your town held a temperance mass-meeting? Plan one and hold it.

"Why should not the temperance committee learn, for the information of voters, the position as to temperance of the candidates before the people for election?"

SOME PLEASANT SOCIALS.

"A reversed social, in which everything is done backward.

"A social 'just for fun,' to which each member contributes the most comical thing he can.

"A game social, to which each Endeavorer brings some game.

"A botanical social, with contests in naming leaves, flowers, etc., with essays on plants, and games connected with them; also floral costumes.

"A story social, each member representing some title of a story, and agreeing to tell the society something from it, or read a favorite passage.

"A hero social, each Endeavorer representing in some way his favorite hero, which is to be guessed. He is also ready to tell about him.

"An oratorical social for an oratorical contest, the contestants having previously made entry, the judges being appointed, and a laurel wreath awarded."

CHAPTER XLV.

HOW TO LIFT AN ENDEAVOR SOCIETY.

THE PRACTICAL PLANS DESCRIBED IN THE LAST CHAPTER ANSWER THE QUESTION OF THIS CHAPTER; BUT SOME ADDITIONAL METHODS ARE HEREIN GIVEN FOR SOCIETIES THAT FOR ANY REASON NEED A HELPING HAND.

> " Christian Endeavor has taught young Christians that there is room in the church and work for all, that service is a blessed privilege, and that international union is noble and helpful. Christian Endeavor has waked up many sleepers in the church. I long to see its good influence extended to every church and community."
>
> *Prof. Y. Chiba, Kyoto, Japan,*
> *Japanese Dean of the Doshisha Girls' School.*

THE twenty-fifth birthday of the first society suggests that some societies have had time to grow weary in well-doing, and makes it appropriate to consider how a lagging society, or one that has fallen into the ruts, if such there be, may be lifted up and set upon the smooth, high road to swift success. Surely in these days, when hints and helps for Christian Endeavorers are coming from every land, there should be no lack of useful suggestions from societies that have experienced every vicissitude, and every degree of success.

As a rule, the societies exhibit a remarkable staying-power. Of the first fifty societies formed, all of which are now in the neighborhood of a quarter of a century old, it has recently been found that all but eight are alive and vigorous, and that almost every one of these eight has been disbanded because of denominational pressure. But Endeavor societies have their ups and downs, like all other human organizations; and one advantage of a universal movement is that the "downs" may be changed into "ups" by learning and applying the principles and methods that have helped to lift the societies in many countries and continents.

Many a society can be lifted by simply applying some of the fundamental principles of the organization, by insisting more strenuously on the covenant pledge, by developing the committee work, which has already been established, by adding new committees, or by making a feature of the monthly written report to the society, showing what each committee has tried to do for the Master.

Complete Reorganization.

A few societies need a complete and thorough reorganization, involving a lopping off of the "dead wood" which has been allowed to burden the healthy tree. This can easily be done, quietly and without opprobrium, by dropping, according to the provisions of the usual constitution, the unfaithful members who have been absent and unexcused from three consecutive monthly roll-call meetings. This may reduce the numbers of the society materially, but if done in the right spirit, with prayer and care and kindly efforts at reclamation of the delinquent members, it is almost always followed by most beneficial results. The spiritual tone of the society is raised; the active members are led to feel that it is a serious and honorable thing to belong to the organization, and that its promised duties cannot be lightly treated, while the unfaithful ones can often be won back to renewed loyalty and zeal.

Many a society, however, needs not reorganization, but only to have some definite goals set before it to inspire new life and energy. We are far more likely to hit the mark if we can see the target distinctly and on all sides. Here is a list of some definite endeavors which a pastor in Michigan proposed to his young people at the beginning of a new year of service:

Definite Plans for the New Year.

"1. Make the prayer-meeting an hour of intellectual improvement, spiritual fervor, and fraternal greeting.
"2. Greater personal faithfulness to my pledge.
"3. Obtain comrades of the 'Quiet Hour.'
"4. Give or raise more money for missions.
"5. Each one win one other.
"6. Join the Tenth Legion (of tithe-givers).
"7. Read twelve good books.
"8. Commit twelve standard hymns to memory.
"9. Have a prayer-list.
"10. Commit 365 Bible promises.
"11. Make 24 visits to the sick.
"12. Collect 52 missionary facts.
"13. Record 52 missionary thoughts.
"14. Let the past go. Forward, march!"

I have not learned how many members of this society succeeded in all these endeavors, but I am very sure that the society was helped by the very effort and by the definiteness of the tasks set before it. Such a list, or a similar one, printed upon a card might be presented to every member of a society; and, if each one strenuously resolved, and recorded in black and white, by making a cross against one or more numbers, his purpose to accomplish some or all of these tasks, the society could not help feeling the pulsations of a new life.

How to help the timid and the bashful to take part intelligently in the prayer-meeting is one of the problems in most societies. These diffident members may be among the most faithful Christians in the whole society, but they are not gifted in speech, nor is it necessary that they should be to make excellent Endeavorers. They can, however, if some one leads the way, contribute something of real value to each meeting.

Here is one plan for drawing them out, which is called "a six-word praise service." It is announced at the beginning of the meeting that each one is requested to limit himself to six words, if possible; and this seems so little that even the most bashful Endeavorer can say, as others lead the way, "I praise God for His goodness;" "I am thankful for daily help;" "I bless Him for His Word." As has been said, this will set every one to thinking what his blessings are, and it is so easy to say at least six words that every one can take part, whereas, if the meeting were started with an eloquent address or an exhaustive paper, however full of instructions it might be, the younger and less educated might feel quite discouraged and overshadowed.

A Six-Words Praise Service.

An "objection-box" is an attractive feature for an occasional Christian Endeavor meeting. If this idea is carried out, the members are asked, for example, to bring to the meeting all the objections they have heard raised against foreign missions. Some skilful speaker of experience should be prepared to answer these objections, and to send the members away ready to meet them with convincing arguments when they may occur in the course of future conversations. At another time, in a similar way, objections to the Christian Endeavor covenant pledge might be considered, or to the consecration-meeting, or to the practice of tithe-giving.

Of course it will not be understood that I am suggesting that there should be a "six-word praise service," or an "objection-box" meeting every week. All such devices should be used sparingly, lest they wear out their welcome.

Bright Plans for Missionary Meetings.

Missionary meetings, for both old and young, are often stupid and uninteresting simply because little pains has been taken in their preparation. Here is a plan which *The Roll-Call* of New South Wales tells of, a plan which, with many variations, I have known to be tried successfully in many societies. "Plan a journey to three or four mission fields. Let each mission field be represented by the home of one of the members. After a brief stay at the first mission field, and an inspection of whatever objects illustrating its work may be available, the company passes to the next house in order, and so on until the tour has been completed. A brief talk about the missions in that particular field may be given in each house. The decorations and curios, so far as possible, at each place should be in harmony with the customs of the field represented."

Here is the way in which a society in Minnesota was actually revived. Its interest was apparently waning; and, though its members were not conscious of any social coldness or indifference, they decided that they could well take more pains to make the young people who came, as regular or occasional attendants, feel at home in the society. But I will let Miss Marion Brier tell in her own words what they did:

A Minnesota Plan.

"After a little discussion some one suggested that we appoint the Christian Endeavor meetings fifteen minutes earlier in the future, and spend that fifteen minutes in getting acquainted with the young people who were not among our members. Another suggested that we take especial pains during that week to invite others to come to the next meeting. A third suggested that a committee of four members be appointed to meet each one at the door, to shake hands with them, and to learn their names if they were strangers, and to introduce them to others.

"These suggestions were all carried out in the next meeting. The members were present promptly fifteen minutes before the usual time, and entered enthusiastically upon the work of getting in touch with the other young people and of interesting them in the society.

"The pleased surprise on the faces of the young people as they dropped in, and found themselves in the midst of so kindly, cordial an atmosphere, was a study. Every one was shaking hands; every one was becoming acquainted with every one else. By the close of the fifteen minutes a feeling of fellowship had been established. The meeting that followed was one of our best.

"We continued the plan for some weeks, and found that we gained a hold upon the young people that we had never had before, and furthermore that our own interest and enthusiasm were greatly quickened."

The Best Plan for a Large Society.

Many a society is not doing its best work because it is too large. If it were a half or a quarter its present size, its members would feel their responsibility as they do not now; and each one would receive and do twice the good. One of the largest churches in the world is the Grace Baptist Temple, in Philadelphia, of which the eloquent Dr. Russell H. Conwell is the pastor. This church has a membership of more than three thousand, and its chief audience-room seats nearly four thousand people, and is often crowded. Evidently one Christian Endeavor society would be entirely inadequate for such a church; but the pastor has solved the problem by establishing no less than fourteen societies, limiting the membership of each one to sixty. These meet in different rooms of the great church, or on different nights of the week, and are composed, some of boys and girls, some of young men and women, while one or two are Senior societies, made up of more elderly people. Each one seeks to do its utmost for the church, and is thoroughly equipped with all necessary officers and committees.

The philanthropic and missionary service accomplished by these fourteen societies is almost incredible. If I should attempt to record it, it would take up twice the space of this chapter, but still Dr. Conwell is not satisfied. "Should we have the room," he says, "I would strongly advocate having twenty-eight societies instead of fourteen. I believe every church, no matter how small, should have more than one society, thereby arousing competition and discussion, and causing all the members to become more alive to their full responsibility. Of course there are times when one of our sections will pass through some special trial and become weak. That is the one I give my special care and attention to until it gets built up again. But one section keeps another alive, and so throughout the fourteen societies there is no opportunity for the interest ever to die out."

CHAPTER XLVI.

THE PASTOR AND THE CHRISTIAN ENDEAVOR SOCIETY.

THE INTIMATE RELATIONS BETWEEN THE PASTOR AND HIS YOUNG PEOPLE'S SOCIETY, AND THE OPPORTUNITIES THAT IT GIVES HIM ALONG MANY LINES, ARE THE BURDEN OF THE FOLLOWING PAGES.

> "There is no such aid to the pastor in his arduous and multiform work, especially in large cities, as a well-organized society of Christian Endeavor. It may fittingly be characterized among human agencies as his cunning and strong right hand."
>
> *Rev. M. Rhodes, D.D.,*
> *Pastor of St. Mark's Lutheran Church, St. Louis.*

> "The pastor must be something of a psychologist. This is fundamental. To develop his Endeavorers he must know them; to know them he must study them. To him they must be not abstractly a Christian Endeavor society, but concretely, *the* Christian Endeavorers. He must understand their gifts, their accomplishments, their peculiarities."
>
> *Dr. A. K. de Blois, Chicago.*

SO intimate and affectionate are the relations of the ideal society of Christian Endeavor to the ideal pastor that a brief chapter should be devoted to this important phase of the subject.

It will be remembered that the first society was formed by a pastor for the benefit of his own church, with no thought of a world-embracing movement, or, indeed, of an extension beyond the borders of his own church. It was emphatically a pastor's society, proposed by the pastor, seconded by the pastor's wife, and adopted by the young people for the sake of helping them both in many lines of church activity.

The Society has often been named the "Pastor's Aid Society"; and, if it ever wants another name, it cannot have a better one.

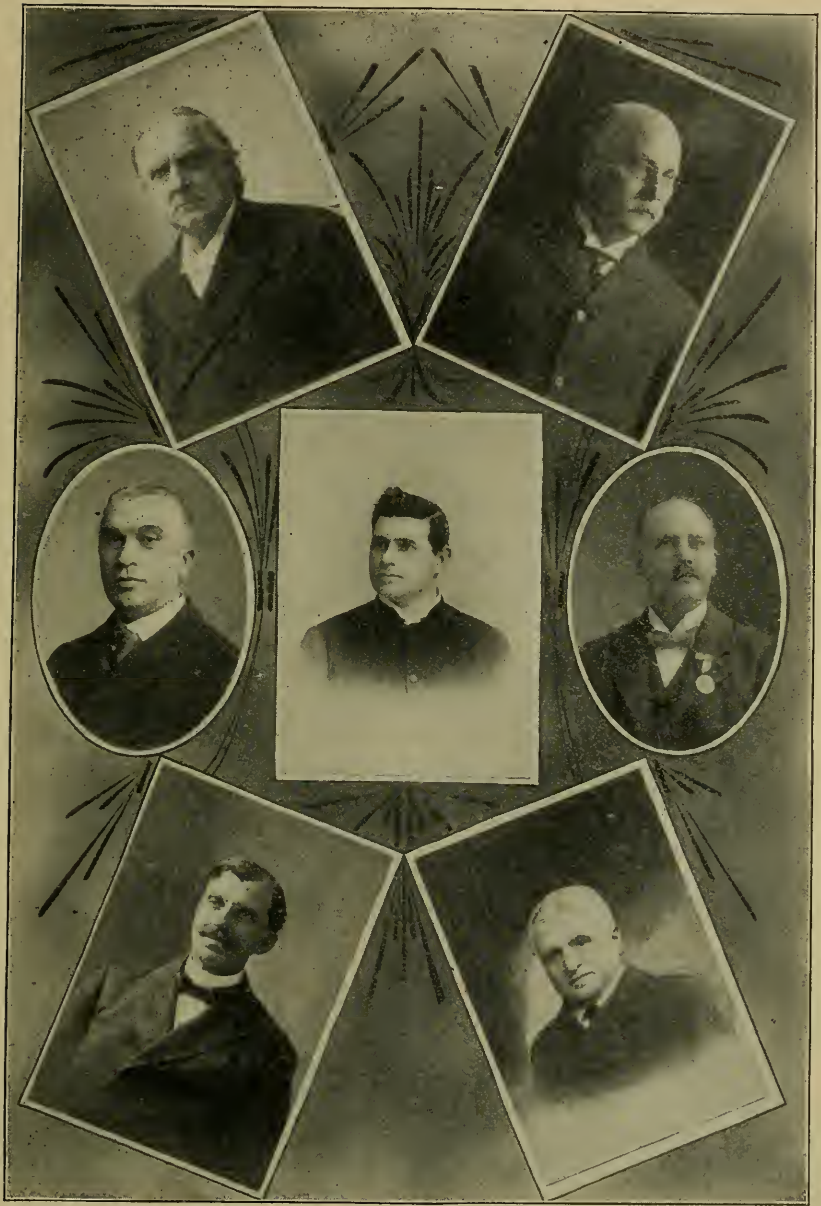
In many ways it has commended itself particularly to active pastors in all countries and denominations. Otherwise it would not have found its way into every denomination and every section of the world as it has, for the pastor has been the chief propagandist of Christian Endeavor. There are to-day more than eighteen thousand societies in churches of the Presbyterian form of government, as many more among those of a Congregational form, including the Baptists, Disciples of Christ, and other allied denominations, as well as Congregationalists; nearly as many more among the different divisions of Methodism, while the Lutheran and Episcopalian churches all have their strong contingents. This very fact shows not only that the Society is in the widest sense interdenominational, but also that the ministers in all these denominations have found in it something peculiarly suited to the needs of their churches.

In the early days of the movement, when it was feeling its way, so to speak, into denominational affiliation, it was common for the ministers of different churches to be called up to the platform to tell why they liked the Christian Endeavor Society.

Why the Ministers Liked the Christian Endeavor Society.

The Baptist minister would declare that it was suited to the genius of his denomination because it accepted the Bible as it stood, and made it the rule of faith and practice, and because each society was independent, and owed allegiance only to its own church.

The Presbyterian would aver that the "Society of the Covenant" was exactly suited to the "Church of the Covenant," and that Christian Endeavor had taken a



Famous Preachers and Christian Endeavorers.
Rev. Smith Baker, D. D. Rev. David J. Burrell, D. D., LL. D.
Rev. William Patterson, D. D.
Teunis S. Hamlin, D. D. Rev. Charles M. Sheldon, D. D.
Rev. Russell H. Conwell, D. D., LL. D. Rev. Wayland Hoyt, D. D., LL. D.

leaf out of the history of Presbyterianism and applied its teachings to the young people of the world.

The Methodist would declare that the Society was entirely in accord with the teachings of John Wesley, and its fire and enthusiasm, its zeal for the prayer-meeting, and its consecration-meeting, which was but an adaptation of the class-meeting of the Methodist Church, made it exactly suited to his denomination.

The Episcopalian would assert that his church believed in Christian nurture, in training young disciples for the kingdom of God; and, this being a cardinal feature of Christian Endeavor, he could but accept it as a useful adjunct of the church.

Even the Quaker would announce that the insistence of the Christian Endeavor Society upon personal communion with God, and upon the inner light received in the Quiet Hour, made it exactly suited to his denomination, and that, when the Endeavorer prepared for the prayer-meeting, the Spirit always moved him to speak in it.

The Disciple of Christ would say with equal truth that the broad fellowship of Christian Endeavor, which discarded party shibboleths, and insisted on Bible doctrines rather than creeds, and personal activities rather than fine-spun philosophy, had led his churches to adopt it without a dissenting voice.

Such were the testimonies of pastors in the early days, and such are their testimonies today in ever-increasing volume.

Professor Amos R. Wells has recently asked several thousand pastors some leading questions concerning their Endeavorers and their work, and the replies that have come are almost unanimous as to the loyalty and devotion of the young people and the undoubted value of the Society. His book on "The Young People's Pastor" is by far the most valuable contribution to this phase of the subject. Its twelve chapters treat of the pastor in the prayer-meeting, the business-meetings, the committees, the socials, the union meetings, etc., and the pastor as a utilizer and as a praiser, as well as "the pastor at the brakes." The subject is worthy of the volume devoted to it.

"The Young People's Pastor."

I entirely agree with Mr. Wells when he says:

"I sometimes hear it said, 'If the Christian Endeavor society does not succeed, it is the fault of the pastors.' I disavow any such sentiment. I have seen the society fail through the fault of frivolous young people and worldly parents, where the pastor was bending every energy to make it succeed, and I have seen it succeed by virtue of zealous and godly young people where the pastor seemed to be bending every energy to make it fail. No, there are too many factors in the problem to allow us to lay the entire blame of the failure on the pastors, or give them the entire credit for success; and yet the Christian Endeavor Society has won its triumph chiefly through the zeal, the approval, and the devoted activity of pastors."

Some features of the Society have especially commended it to ministers in active service, especially those with young hearts, who have felt the importance of devoting some portion of their time and energy, at least, to the work of the young.

Features which Commend the Society to Ministers.

One of these features is the insistence of the Society on loyalty to the local church. There is no other church organization that has made this so prominent a feature in principle and practice. Though the young people have not in all cases come up to the ideals of the Society, yet these ideals have never been lowered. Some pastors, to be sure, have discarded that clause of the pledge which relates to attendance upon the services of the church, either because they have felt that it was not necessary, or because they have thought the young people would not live up to it; but a multitude more have used it as an additional leverage in securing faithfulness and zeal on the part of their young people. It has given them something to appeal to, when urging constant attendance and loyalty to the church services. "You have promised it," they can say to them; and, while reasonable excuses are always admitted, it should be "the rule of your life" to do what you have not only promised in your church covenant, but even more specifically in your Christian Endeavor pledge.

The Pastor's Opportunities.

The society, too, gives the pastor certain rare opportunities to reach and influence his young people, which he can get in no other way. The weekly prayer-meeting, for instance, if he attends it regularly and sympathetically, tells him, as his young people participate, how they are growing in grace. The monthly consecration-meeting, as the names are called in solemn succession and the responses are given, affords a still better opportunity to note the progress of the active members.

The social gatherings give him the best of all opportunities for getting acquainted with his young people, who are often engaged in school or shop, or upon the farm, so that it is difficult at other times to reach them.

The lookout committee is a splendid watch-tower for the pastor, and if of the right kind, and he consults it frequently, he can find out much concerning the spiritual status of all his young people.

The associate membership gives him an opportunity, which every pastor must prize, to press home the truths of religion upon those who are not yet decided Christians, but who have put themselves in the way of religious impressions and instruction.

The various committees, just as many or few as he desires, make it possible for him, not only to set all his young people at work in practical and useful lines, but to get a thousand things accomplished for the church which the church may need—improvement of the singing, collection of missionary funds, beautifying of the church grounds, care for the sick and the aged; in fact, there is no possible limit to the ways in which an ingenious pastor may make use of young people when thus organized for service, and committed to loyal devotion to the church by the very constitution of their society.

The union meetings give him rare opportunities to reach and influence the young people of other communities.

But of all the instrumentalities of the Christian Endeavor society perhaps none is so helpful to the pastor as the executive committee. This is composed of himself, of the officers of the society and the chairmen of the different committees.

The Executive Committee and Its Help to the Pastor.

Through this executive committee he can plan the work and work the plans. In its monthly meetings he can know just what is being done, and provide for other forms of necessary activity. In short, it gives him, by spending a single hour, or two hours at most, once a month, with the leaders of his young people's work, the command of the whole situation, and enables him, largely unseen, to keep his hand upon the reins and direct the society in every department of its life.

Who will say that such work is unworthy of a Christian minister? Once in a while I find a pastor that practically says, as I have once heard a minister of noble physical proportions remark: "I am not adapted to work among children and youth. I am too big to go to the young people's meeting. The little fish don't like to have a whale swim into their school." "Perhaps it would have been appropriate to quote to this brother," as has before been remarked,* "some familiar words about becoming as a little child before one can enter the kingdom of heaven." What is the ministry for? What is our preparatory study for? What is the object of the morning sermon, and the pastoral call, and the midweek prayer-meeting, but to establish and build up Christian character? Shall we spend all our time digging in the scoriæ of a burnt-out emotion of the aged or the middle-aged, and forget the virgin gold-mine of youthful love and enthusiasm which will so richly reward our toil?"

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* "Training the Church of the Future."

Thank God that the great majority of the ministers of all denominations and in all parts of the world have said: "We will adapt ourselves to this work as best we can. We will gain for ourselves the young heart that we may win the young, so that at the last, when our account is demanded, we may say, 'Here am I, Lord, and the children whom thou hast given me.' "

CHAPTER XLVII.

CONVENTION ORATORY.

BRIEF SPECIMENS ARE HERE GIVEN OF THE RICH "FEAST OF REASON AND FLOW OF SOUL" WHICH CHARACTERIZE THE GREAT ENDEAVOR CONVENTIONS IN MANY LANDS.

> "Since we learn more through the sight than the hearing, it is very important that the body should express thought, as well as the voice. When a speaker's body says, 'I believe every word I am saying,' he does much stronger work than when the body is unresponsive, merely standing there, a piece of cold clay. The voice is like a many-toned instrument. Not all people appreciate the same kind of music. So the voice must be attuned to express any and all kinds of thought."
>
> *Miss Margaret Koch, at the Baltimore Convention.*

THE expression of religious thought in the best manner has not been neglected by Endeavorers. Miss Margaret Koch, of Maine, formerly a professor of expression in Colby University, and at one time field secretary of the Maine State Union, has done much at many conventions to show the connection between thought and expression, illustrated by the following examples, and still better by the splendid personality of the speakers.

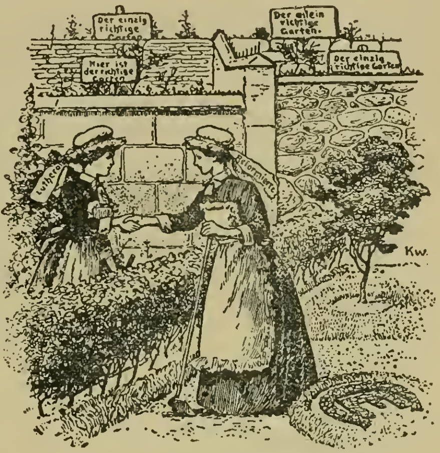
It would be strange in the multitude of great conventions held in many lands, where the first orators of the pulpit and the platform have been heard, if, among all their utterances there was not much that was worth preserving. Indeed, a large volume of eloquence could be collected from the fifteen or twenty volumes which I have at my hand, containing the reports of the chief conventions in English-speaking lands. To make a selection that shall fill only one brief chapter is a difficult task, and yet it is a task that should not be omitted, for these addresses not only give specimens of convention oratory, but in a most forceful way drive home some of the great principles of the Christian Endeavor movement. So I will accept the somewhat ungracious task of choosing from some thousands of pages which are worth quoting a few which give the opinions of eminent speakers on certain phases of Christian Endeavor. I begin with a quotation from an address made by President McKinley when he was governor of Ohio, and the Society was holding its annual meeting in Cleveland.

CHARACTER AND HABIT.

"It is a mighty cause that could convene in any city of any State in the Union the splendid assemblage of people gathering in so many places this morning in this city by the lake. No cause but one could have brought together these noble, earnest people; and that is the cause of the Master and the cause of man.

"Your coming is hailed with satisfaction. Your stay will be to us a benediction. Your going will be to us the occasion of sincere regret. You are not strangers to us. The young men and women of Ohio are your associates in the great work in which you are engaged. The whole world knows you, for it has felt and profited by your influence and example. I can conceive of no more beautiful employment than that of Christian Endeavor, the habitual effort to be better and to do better, and to make those around us better. The more faithful the endeavor, the more certain the realization; the more constant the effort, the more sublime the end. We cannot try to *be* good without *doing* good. Wrong-doing is never profitable. Its ultimate reward is failure. Right-doing brings the rich reward of a peaceful conscience and a cheerful disposition and a faithful heart.

"Mr. President, there is very much in habit. A bad habit is easy to make and hard to break. This is just as true of a good habit. . . . No one can know better than you, who have tried it, how easy it is to get into the habit of doing good. Every good act makes the next one easier; every duty performed makes the next which follows lighter. The habit of doing good expels the temptation to do wrong. If the world around you knows that you are fixed in your Christian habits and settled in them, it will let you alone. It will not present you with temptations; it will not pursue you with allurements to tempt you from the paths of righteousness. If I have observed your organization rightly in its principles, its business is to form in the lives of your members the *habit* of being good and of doing good."


Der einzig richtige Garten
Hier ist der richtige Garten
Der allein richtige Garten.
Der einzig richtige Garten
Luthera
Reformierte
Kw.

A German Christian Endeavor Cartoon.

One of the freshest and most helpful speakers at Christian Endeavor conventions is the Rev. J. E. Pounds, D.D., of the Disciples of Christ, who spoke at Cincinnati, O., in 1901 on

THE BEST BOOKS.

"Another Endeavor principle that should be applied to reading is regularity. One book a month is better than twelve books in one month and nothing during the rest of the year. It is only once in a lifetime, and then when God has special work, as he had for Elijah, that one can eat or read enough to go in the strength of it forty days and nights. If one should take five minutes with the poets every morning, his mind would be inspired and stimulated for the work of the day. It would be like going to the organ for the proper key-note of song. It is better to get the key-note for a day's thinking and living from Tennyson or Longfellow than from the conversation of the street-car or the workshop. You could take no more helpful pledge concerning your reading than this: 'I will read something of the best every day I live.'

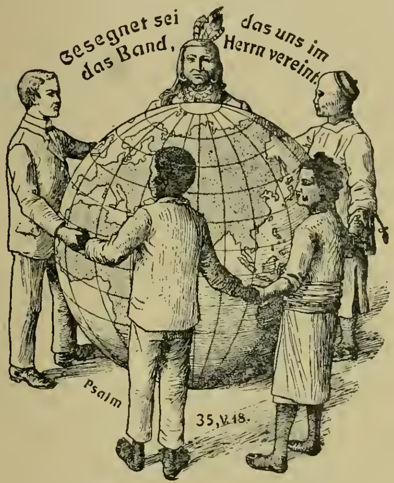
"The selection of books is most important. Man may be the architect of his own fortune, but the best of architects cannot build without materials. There cannot, then, be too much care in selecting books, since they will be built into one's very character and destiny.

"Every young man is a young Solomon, not in wisdom, but in the opportunity to choose it. When he stands in a library, there is set before him whatever his heart could wish. Strange things, however, are chosen. If I should say that the dust is gathering on Bacon and Emerson and even Macaulay, the pretty librarian might think I was bringing a charge against her housekeeping. The wise man of Israel did not choose riches, but our modern young man often journeys to 'King Solomon's Mines' in search of the true gold. An eminent college professor says sensational novels are read in the spirit of the gambler. The gambler seeks excitement and profit. It is passing strange that any one should expect to find either in a book that sounds like 'The Shearing of Billy the Butter, or, The Villain Uncovered,' or like this: 'The Nine Lives of Thomas the Rambler, or, Come Home to Die.' How many mistake mere glitter for gold, and gather it, as the explorers carried shiploads of mica from Virginia to England!"

One of the silver-tongued orators heard at almost every national convention in America for many years was the late deeply lamented John Henry Barrows, president of Oberlin College, who spoke at the Boston convention of 1895 on

CHRISTIANITY A GREAT HISTORIC FACT.

"Christendom was never so great a fact in the world as it is to-day. We are brought face to face, as never before, with the forces and claims of other systems, and, as the most famous of all the students of comparative theology has said, 'However highly we prize our Christianity, we never prize it highly enough until we have compared it with the religions of the rest of the world.' Furthermore, such comparison discloses the fact that Christianity alone presents to-day the aspects of a world-wide religion. We see Judaism, the historical root of Christianity, shrinking into a national cult and numbering less than ten millions of our race. We look at the religion of the noble Parsees, the heirs of the venerable faith of Persia; and they have dwindled, as we know, to a few score thousands, dwelling mostly in Bombay; and from the Malabar Hill they send out no missionaries to convert the world. We see Confucianism, which is older than historic Christianity; but it has never reached after a world-wide supremacy; it is simply Mongolian ethics, and its strongest ambition has apparently been restricted to national boundaries. It has influenced with its philosophy the military literati of Japan, but it has gone little further; and instead of furnishing the aspects of a world-wide system of belief it presents to-day the sorry spectacle of the most populous of empires corrupted, humiliated, broken, and barely escaping the shame of seeing the horses of the Mikado stabled in the pagodas of Peking.


Gesegnet sei das Band,
das uns im Herrn vereint.
Psalm
35, V. 18.

'A German Symbol of Christian Endeavor.

"We see Hinduism, the most seclusive of all the faiths, forbidden to cross the black water, pre-eminently an ethnic religion, and conspicuously lacking in that missionary spirit which takes men out of themselves, and sends them across oceans and deserts to tell the life-giving truth to other hearts. There is no other religion than our own that could have gathered a convention like this, filled with such hopes, animated by such purposes, and representing such varied nationalities."

Another prime favorite at Endeavor conventions in America is the Rev. Russell H. Conwell, D.D., LL.D., of the Grace Baptist Temple, Philadelphia. He spoke also at the Boston convention on

SOME CHRISTIAN ENDEAVOR PRINCIPLES.

"What the world wants is men, men, men. And this Christian Endeavor movement is building them up on every side. It is building them up first by creating a great standard of honor. Dr. Clark talked about the pledge, and said that it ought to be maintained in all our societies. It is an element of manhood to sign a pledge. We had a man in Philadelphia that said to a brother of mine, 'I don't believe in taking pledges.' So he went courting one of our sisters, and said, 'Will you marry me, Mary?' She said, 'I don't believe in taking any pledges!' Yet that man signed his name to a pledge for $3,700, and owes it now, and probably always will owe it.

"I believe that a pledge is a good thing. It makes society safer. It makes mankind purer; it lifts the standard of Christ higher to take a pledge. It makes men and women. Hence I believe in the Christian Endeavor pledge to speak every week in the meeting; it makes men. I believe in the advice of studying the Holy Bible for itself; it makes men. I believe in this mighty gathering from all quarters of the world because it makes men and women. Boston will be purer, her streets more peaceful; and the whole country will come nearer to the standard of liberty. The influence in every town and city and State of this mighty gathering is for the uplifting of a Christian manhood, a type of Christ living and moving among men. Let me say just this: we want to save the world, the other side of the earth. How will it be saved? Not by putting in two missionaries where there is a single convert and fighting over our sectarian differences. The heathen will be saved only when you can send to them better examples of Christianity than they find among the heathen. When you can send to them a perfect manhood, a manhood that they can see living, moving among them, as

Christ moved among men, then and only then shall the whole world be saved."

The successor of the Rev. Joseph Parker, D.D., at the City Temple, London, as all know, is Rev. R. J. Campbell. In 1903 he came to America to address the convention at Denver, and made several speeches. We quote some things that he said on

SPIRITUAL INCENTIVES.

"Why should we prate of the comity of our two countries? We think the two countries can do the biggest things on earth, but we may be mistaken. Some spiritual incentives have come from other races. What about the Moravians? What of the small Swiss people who sent their contingent over here, those heroes who fought against odds in the day of the Reformation, and sent something to England which England sent to you?

"To-day I heard a voice from a delegate from Japan raising his testimony in this vast host of Christian Endeavorers and his joint allegiance with us to the Master, Jesus Christ. We are realizing it slowly as the Kingdom comes. It is not one or a few nations, but all the nations, that must bring their trophies into it. We are not to rest content until the earth is filled with the knowledge of the Lord as the waters cover the deep.

"You young men are called to big things. There never were bigger problems before men than confront a man in our English-speaking world to-day. You have demons to fight. I heard some of them named from this platform. The demon of lust is not free from your doors. You have a battle with the drink problem, as we have at home. Also the battle for the downtrodden employees who for a bare wage hold on to the far-off edge of subsistence.

"Some of us don't like to think of those dark corners in our great cities. It is our duty to think of them, and go out, and do as the Master would do. You have to break the blank wall of indifference that separates so many of our fellows from the church of Christ. We have to bring them out, though it costs something to do it, and you know there is nothing worth having if it does not cost something."

The Rev. Floyd W. Tomkins, S. T. D., of Holy Trinity Church, Philadelphia, is frequently heard at Endeavor conventions, and always with delight, especially in "Quiet-Hour" services and the like. From an address at the World's Convention in London in 1900 I quote these paragraphs on

PENTECOSTAL POWER.

"I cannot be a son of God if I am indifferent to the common welfare of men. Intemperance, impurity, gambling, must be my obvious enemies, against whom I not only exercise eternal vigilance, but wage an aggressive warfare. Injustice of man against man, oppression in any and every form, these must be the forms of chaos upon which, through those who are filled with the Spirit, that divine power will work to bring order and beauty. One cannot emphasize sufficiently the importance of the Christian's recognition of his duty in all these matters of common welfare.

"I must bring the power to bear upon life itself. It is *not* some far-off divine event towards which we move, but a kingdom *here* and *now*. Says Godet: 'It is not in heaven that we find God, but it is in God that we find heaven.' Life is not probation only, nor education only; but rather it is the building of a glorious temple wherein shall dwell righteousness. When I can teach men that it is a glorious thing to live; when I can make men know that eternal life begins here, that death is conquered for the Christian, and the present and future are one continued 'abiding in Christ,' that joy and strength and knowledge of God come just as rapidly as we can bear them, that all beauty and power are of God, then I am applying the power of the Spirit to life."

In the humble opinion of the writer the Rev. J. H. Jowett, D.D., of Carr's Lane Chapel, Birmingham, is the greatest preacher in England since Dr. Alexander McLaren retired from his Manchester pulpit. Here is a brief extract from his address at the British National Convention in Glasgow on

CHRISTIAN ENDEAVOR AND BIBLE-STUDY.

"Where does 'endeavor' begin in the Epistle to the Ephesians? At chapter five. Where does it begin in the Epistle to the Galatians? At chapter four. Where in the Epistle to the Colossians? At chapter five. What has the apostle been doing in all the previous chapters? Dwelling upon the great mysteries, taking his readers away back to the fundamental truths, rousing them, stirring them, feeding them, that, when he comes to the end of his epistle he may then say, '*Now,* with your roused appetite, with your big hunger for righteousness, and your big hunger for God, *now* "endeavor" this way, that way, and with this and that endeavor.'

"Let your endeavor grow out of great and studious contemplation of the great mysteries in Christ. . . . If we lose our sense of the great mysteries of Christianity, we shall very soon lose our reverence. And, once we lose our reverence, we shall very soon lose our appetite for Christian work; and, once we lose our appetite for that, we shall soon lose the spirit of endeavor."

Rt. Rev. Samuel Fallows, D.D., LL.D., bishop of the Reformed Episcopal Church, noted throughout America as a leader in many good enterprises, and long one of the trustees of the United Society of Christian Endeavor, spoke as follows at the Nashville convention in 1898, on

THE INTELLECTUAL CONDITIONS FOR THE ENDUEMENT OF THI SPIRIT.

"Love without knowledge may become fearfully irregular and fanatical.

"The command of Christ was not merely to preach, to announce or declare the truth, but to *teach*. His promise is to be with them that thus instruct and guide. In the teaching there must be the impartation of knowledge, with unwearied patience and perseverance, with tact and discrimination, with specific individual application.

"The enduement of the Spirit, whether considered as the original birthright of the Christian believer at his conversion, or the first conscious acceptance of the Saviour, or as a special baptism of the Holy Ghost, is not for 'mere ecstatic emotion,' but for ethical results.

"The Christian's purpose is to do God's will, but, to do it, he must know it. The Kingdom cannot come until His will be done. But the Kingdom includes every interest of man in all his multiplied relations to nature, to his fellow men and to God. Man must know to do, and he must do to know."

There is no greater favorite at Christian Endeavor conventions on both sides of the sea than the Scotch-Irish-Canadian-American minister the Rev. William Patterson, pastor of Bethany Church, Philadelphia, an extract from one of whose many convention addresses is here given.

SPIRITUAL LIFE, ITS MANIFESTATIONS AND DEVELOPMENT.

"There is no contrast greater than that between life and death, whether it be in the physical world or the spiritual. But there are degrees of life; namely, life and life more abundant. A man may have physical life, but at the same time possess so little of it that he is unconscious of his own existence; and his friends may be in doubt as to whether he is alive or dead. In like manner a man may have so little spiritual life that he will be without assurance of salvation, and his friends will be in doubt concerning his spiritual condition. Again, there are those who are conscious of their existence, but who are so weak that they have to be fed and cared for by others. And in the church there are many who have to be fed on the milk of the word and who have to be taught and ministered unto. We come now to a higher stage in physical life, where a man has sufficient life to care for himself, but has none to spare; hence he is unable to work or to help others; and in the church of Christ we have a great multitude who have enough spiritual life for themselves, but have none to spare; or, to change the figure, they are like wells which are full, but have no overflow, and the world receives very little benefit from this class.

"We now come to the highest degree of life, where we find it to be abundant; and in the physical world all great enterprises originate and are pushed forward by those who have an abundance of physical and mental life. It is also true in the Christian world that all the great movements for the helping of humanity and the spread of the gospel have been begun and are being carried on by those who have an abundance of spiritual life. Work is a toil to the man who has but little life, whilst it is a pleasure to the man who has an abundance of life. This is true whether you take it physically or spiritually. All people cannot have an abundance of physical life, but all Christians can have an abundance of spiritual life, and it is their own fault if they do not, for Jesus said, 'I am come that they might have life, and that they might have it abundantly.'"

Brilliant on the platform and in the pulpit, fascinating in private intercourse, gifted in many ways beyond almost any American preacher, was the Rev. Maltbie D. Babcock, D.D., of the Brick Presbyterian Church, New York. He, too, was often heard at the conventions of the Society, of which he was an honored trustee. His tragic death adds a new pathos and power to his words on

LIVING AND DYING FOR CHRIST.

"If I work for the glory of God, I must do everything well, whether the work be personally agreeable or not. If I live for pleasure, why be conscientious in that which is not pleasant to me; if for money, in what does not pay me; if for ambition, in that which is not popular nor profitable? But if for the glory of God, whatever my hand finds to do shall be done as a word of explanation of the divine nature.

"But what if a man succeeds in his work? How shall he be kept from pride? The danger of most men is their conceit. But how can a successful man be kept from the foolishness of Nebuchadnezzar as he paced his walls and said, 'Is not this great Babylon that I have built?' Let him live for God's glory. Then he welcomes success, blesses God for usefulness and accomplishment, acknowledges that he is but a tool in the Master's hands, a servant in the Master's house; cries, 'Not unto us, not unto us, but unto Thy name give glory!' My brother, if you succeed, you have an opportunity of revealing the God who can keep a man sensible in success, and level-headed on high places."

"And when at last we face the inevitable, when death brings us to things as they are, then the question comes with a power never before realized, What have I been living for? If for money or for fame, if for power or pleasure, how death pricks the bubble! What earthly motive can survive this test? But, if I have been living for the glory of God, I can die for His glory, and show how He who helped a Christian to live can help a Christian to die. It is but another opportunity, another phase of life, in which to reveal God; as a recent writer said of a noble woman's death, 'she gave to death the same large and generous welcome which she accorded to all the other great experiences of her life.' And, death past, the last earthly test endured, I begin to live beyond as I have tried to live here, still for the glory of God. I will try to do His will cheerfully and exactly, having been faithful in a little, be glad to be trusted with more, finding that the reward of one duty was the power to do another and a higher. I will try in any way He says, or in any place He sends me, still to reveal my God, knowing Him and showing Him. What a magnificent outlook—to glorify God and enjoy Him forever!

"Beloved Christians, let us feel the power of this endless life-motive now. Let it strengthen us for victory in temptation. Let it be wisdom to us in moments of hard decisions. Let it call us to our best work, steady us in success, exalt us in failure, give triumph in death, and sway us for eternity. The scope and swing of life depend upon the length of its radius. If earth is the pivot of our thought and activity, how little a sphere bounds us! But, if the far-distant sun is the centre, then through what mighty spaces is our life carried!

"Living for self, how limited, how little, how unworthy my life! Living for God, living to make Him glorious, how surely must infinity be the scope of my being and eternity its endless sweep! Beloved, 'whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God.'"

CHAPTER XLVIII.

THAT THEY ALL MAY BE ONE.

THE LARGEST PROVIDENTIAL PURPOSE OF CHRISTIAN ENDEAVOR TO UNITE THE CHRISTIAN YOUNG PEOPLE OF THE DIFFERENT NATIONS AND THE DIFFERENT DENOMINATIONS IN FULFILMENT OF OUR LORD'S LAST PRAYER IS SET FORTH IN THIS FINAL CHAPTER.

> " The Society has done much to extend and strengthen the spirit of Christian unity and brotherhood, and its remarkable growth attests its great helpfulness to those to whom it especially appeals — young men and young women."
>
> *Hon. George B. Cortelyou,*
> *Postmaster-General of the United States.*
>
> " This society is among the most potent forces in hastening the time when shall be fulfilled the prayer of the Master in the upper chamber ' that they all may be one! ' "
>
> *Hon. David J. Brewer,*
> *Justice of the Supreme Court of the United States.*

I AM writing this last chapter of the story of the first twenty-five years of Christian Endeavor within a few hours of the exact anniversary date. Twenty-five years ago, almost to an hour, the inconspicuous little company of young people came together in their pastor's study to form the first Christian Endeavor society. We have but just entered upon our second quarter-century, and can look back upon the first with an open vision and a teachable heart. Looking back upon all those years, studying, as I have been doing, the reports that nave come to me from every part of the world, reading of the advance of the Society in every continent, noting the way in which it became gradually interstate, intersectional, interdenominational, international, interracial, I cannot but feel that one of the great objects of divine providence in this movement, if not the greatest object of all, was the advancement of Christian unity, the promotion of brotherhood, and the fulfilment of our Lord's last prayer.

No human foresight could have anticipated these results. No human wisdom could have planned them. No amount of organization, merely man-made, could have brought them about.

This Fellowship from God.

Does it not behoove those who stand in the way of, or oppose, such a fellowship to ask themselves whether they may not be "fighting against God" in this matter? It matters little to the Christian Endeavor Society as such. It is strong and growing stronger, and can exist even with much sectarian opposition. But does it not afford an opportunity which the Christian world cannot afford to neglect to unite the younger forces of the church in a solid phalanx against the united forces of unrighteousness?

Here at last in the history of Christianity is an organization that is confined to no one sect, no one nation, no one language. This is true also of the Sunday-school and the Young Men's Christian Association, but it is more true of the Christian Endeavor Society that this feature of fellowship is brought to the front, is one of the fundamental articles of its unwritten creed, is emphasized by such conventions as have never been held before, and is made evident by bringing together in one place and at one time, as they have never been brought together before, the representatives of every nation and tribe and kindred and tongue. Even in the brief span of twenty-five years it has made more persistent and effective efforts along this line than any other organization. The very name "Endeavor" has become synonymous with "fellowship."

"Endeavor" Synonymous with "Fellowship."

The fact that it knows no limit of "race, color, or previous condition of servitude," has enabled it to fulfil

Peter's vision, in which he saw all manner of creatures in a great sheet let down from heaven, and was taught to call nothing "common or unclean."

Says Miss Christina K. Cameron, a well-known Endeavorer of St. Louis, who has just returned from a missionary journey around the world:

"I have had the privilege of coming into contact with Christian Endeavor all the way around the circle, not only in China and Japan and Korea; for I returned via Hong Kong, Singapore, Penang, Colombo, Aden, Suez, Port Said, Egypt, Gibraltar, England, Wales, Scotland, and Canada. I have attended some wonderful Christian Endeavor meetings at all hours from six A. M. to nine P. M. There is something about the Society which seems to adapt it to all climes, classes, and conditions. I have seen flourishing societies at lonely out-stations where no foreign missionary resided. It has broken down barriers that seemed almost insurmountable."

Is it not time for the Christian public to urge with prayerful insistency that in foreign lands, at least, denominational differences shall not be perpetuated? If there is a better way than through the Christian Endeavor Society to bring together the young converts of mission lands, we will all gladly welcome it; but, since the Society has already obtained a foothold in every country, and has been adopted by many in every mission; since its principles are as flexible and adaptable as any possibly can be; since its name stands for the largest possible fellowship and liberty in Christ, and there is no possible sectarian bias to it; since it has already proved its worth in scores of mission fields, and is well organized for aggressive work in almost every section of the world; above all, since Providence so manifestly designed it to accomplish this unifying task, who will withhold his co-operation?

Says Dr. William S. Ament, one of the most eminent missionaries in China, "The Christian Endeavor Society, with

A Missionary's Appeal.

its broad platform and world-embracing ideas, calls all Christian forces to unite with an undivided front. National and theological boundaries can afford to be ignored in the struggle for the conquest of China for Christ. Co-operation is the watchword of the future. We must stand shoulder to shoulder, and prove to all the real oneness of our faith."

In the last annual report of the honorary general secretary of the India Christian Endeavor Union, the Rev. L. B. Chamberlain, he writes:

"It has been a pleasure and privilege in this quarter-centenary year to obtain a testimonial to Christian Endeavor signed by forty representative leading workers in the mission fields of India. Twenty missionaries and nine denominations are represented by the signatures. Seldom has such a body of missionaries participated in any action in India. This same report quotes the experience of another missionary, who says, after a brief acquaintance with Christian Endeavor:

"My connection with Christian Endeavor has already given me a knowledge of, and interest in, other work in the country that a previous ten years of work in the missionary field failed to give."

In glowing and forceful words at an American convention the Hon. S. B. Capen, LL.D., closed an address on the missionary outlook as follows:

Denominational Objections.

"President Harrison at the Ecumenical Conference in words of splendid eloquence told us that nothing so creates a panic in an army as to be fired into by their own men. With this wonderful outlook for Christian nations in all the world, let everything that is akin to denominational controversy be forever ended with the nineteenth century, and let us enter the new, as one great army, marching steadily together. As on the field of battle the regimental flags are put aside, and only the Stars and Stripes are visible from one end of the line to the other, so in our war for righteousness in all the world let denominational rivalries be sent to the rear, and nothing be seen at the front but the banner of the cross."

The objection which was early urged against Christian Endeavor that it was a Congregational organization or a Presbyterian organization, or that it belonged to the Methodists or the Disciples of Christ, has been dissipated by the facts, as if to prove the charge of sectarianism untrue. This society has grown strong by turns in each of the great non-liturgical free Christian denominations in different countries, and is now making rapid headway in liturgical and state churches, as if its history would say to all the world: "There are absolutely no denominational barriers which Christian Endeavor cannot surmount. There is no one of the many folds of the one Shepherd where the Society is not at home, and has not found its rightful home."

Another of the earliest objections naturally was that it was an American society, and adapted only to Americans, or at least to Anglo-Saxons. But this, too, the history of twenty-five years has thoroughly demolished. With a quaint but forceful illustration Secretary Blecher, in "Bilder aus dem Jugendbund in Aller Welt," has disposed of this objection:

"An American Growth."

> "So many in Germany have had strong objections to Christian Endeavor because its cradle was in America and have finished up the subject with the words, 'An American growth!' That seems to me very much as though we should refuse to eat potatoes because their native home was in America. Yet they taste very good, and we never speak of them to-day as American potatoes, but as 'Saxon' or 'Westphalian' or 'Magnum-bonum' potatoes. It is just the same with the Christian Endeavor Society."

In the same volume Count Bernstorff, the eminent German Christian, who is at home in the Emperor's palace as well as in the humble meeting of Endeavorers, is quoted as saying in regard to the battle-cry of "English-American Christianity," sometimes raised in Germany:

Count Bernstorff's Address.

"There is only one Christianity, because there is only one Christ. Is it English that one insists upon conversion? Does not our Lord say, 'Enter ye in through the straight gate'; 'Except a man be born again he cannot enter into the kingdom of God'? Is it English to avow a oneness of spirit with Christians of other denominations? Is it not the expressed will of the Lord 'that they all may be one'? Is it English that one should seek after holiness? Saith not the Scripture, 'Seek after holiness, without which no man shall see the Lord.' Is it English that all Christians should work together for the upbuilding of Christ's kingdom? All these things are simple biblical truths, and should be the universal spirit of Christendom. Indeed, they constitute living Christendom."

But, after all, the great warrant for our fellowship is not found in the eloquent address of an eminent orator, or in the well-reasoned argument of any advocate, however high-born, but in the words of our Master. If the Christian Endeavor Society can be used as one agency to fulfil His prayer; if in any degree it can "still the factious foes of God's own peace," and unite in sympathetic bonds the Christians of a hundred creeds and a hundred languages, it has not been born in vain. If it has impressed upon the world anew the sublime truth that "one is our Master, even Christ, and all we are brethren," these five and twenty years have been worth all they have cost and ten thousand times more. If in any degree the Society has hastened the day

Our Lord's Own Words.

"When all the world with one accord
In full-voiced unity shall sing,
One Master, Christ our Lord;
And brethren all are we,"

every one who has had even the slightest part in the promotion of the work with pure and unselfish motives may well thank God for the opportunity.

But I would close my volume, not with the words of any poet, far less with any poor phrases of my own, but with our Lord's own eternal words. May Christian Endeavor more and more fulfil them in the quarter-century to come!

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

SUPPLEMENT.

IMPORTANT EVENTS IN CHRISTIAN ENDEAVOR CHRONOLOGY.

1881.

1 February 2. First society organized in Williston Church.

2 First article on Christian Endeavor, published in *The Congregationalist,* in August.

3 October 18. Second society organized in the North Church, Newburyport, Mass.

1882.

The first convention held in Williston Church, June 2.

The first Christian Endeavor pamphlet, "The Children at the Church Doors," and the first book on Christian Endeavor, entitled "The Children and the Church," published by Rev. F. E. Clark (the first in the spring, the second in the fall).

1883.

The Second Convention held in the Second Parish Church, Portland, Me.

The first Canadian society organized in the Germain Street Baptist Church, St. John, N. B.

1884.

The first society in Hawaii (and the first outside of America) organized.

The Third Convention held in Lowell, Mass.; 156 societies reported.

The first distinctively Junior society formed (probably in Tabor, Ia., March 27, 1884).

The first society in mission lands organized in Jaffna, Ceylon, by the Misses Leitch.

1885.

The first society in China formed in Foochow, March 29, by the Rev. George H. Hubbard.

The Fourth Convention held at Old Orchard, Me., July 8, 9. The United Society organized, with headquarters at 8 Beacon Street, Boston. Removed in the same year to 50 Bromfield Street, Boston.

The Rev. S. W. Adriance chosen secretary, soon succeeded by Mr. George M. Ward. Mr. William Shaw chosen treasurer, and Mr. W. J. Van Patten president, succeeding Mr. W. H. Pennell, who was the first president of the convention before the formation of the United Society.

1886.

The first local union formed in New Haven.

First Christian Endeavor paper published in Elizabeth, N. J.

First society in Africa formed in Amanzimtote.

First issue of *The Golden Rule* under Christian Endeavor management published October 7.

The Fifth Convention held in Saratoga, N. Y.

1887.

The first uniform list of prayer-meeting topics issued.

The first society in England formed at Crewe, in August.

The Sixth Convention held in Saratoga, July 5–7. At this convention the Rev. Francis E. Clark was elected president of the United Society, and soon after resigned his pastorate to give his whole time to Christian Endeavor work.

1888.

Christian Endeavor Day was first generally observed, on February 2.

Dr. Clark embarked on his first Christian Endeavor trip to Europe April 21.

The Seventh Convention met in Chicago, July 5–8.

The first societies in Australia formed, in Brisbane and Melbourne.

1889.

The Eighth American Convention, the first called "International," because including Canada.

Mr. George M. Ward resigned the general secretaryship in order to study for the ministry.

The first societies were formed in Turkey, Japan, Spain, and France.

1890.

The first Prison society formed in Waupun, Wis., February 2.

Mr. John Willis Baer chosen general secretary, February 23.

The first Floating society formed on the revenue cutter Dexter at Woods Hole, Mass., in April.

The Ninth American Convention met in St. Louis, June 12–15.

The first society founded in Samoa, at Malua, Upolu Island, July 10.

The first Junior union formed in Bridgeport, Conn., in September.

1891.

The Decennial Celebration held in Portland, Me., in Williston Church and the City Hall, February 2.

The first Mexican society formed in Chihuahua, February 2.

Dr. Dickinson, Dr. Boynton, Dr. Hill, and Dr. Clark hold Endeavor meetings in Great Britain.

The first British convention held in Crewe, May 13.

The Friends' Christian Endeavor Union established.

The Tenth International Convention, Minneapolis, July 9–12.

The first society in Chile organized, July 11.

1892.

The Eleventh International Convention held in Madison Square Garden, New York City, July 7–19. Attendance 30,000.

The first society organized in Brazil.

Dr. and Mrs. Clark start on their first Christian Endeavor tour around the world.

Christian Endeavor made an exhibit at the World's Fair in Chicago.

Deacon Choate Burnham, of Boston, a devoted friend of the movement died, the first trustee of the United Society to pass away.

Professor Amos R. Wells became managing editor of *The Golden Rule.*

1893.

The Junior Golden Rule first issued January 1.

The United Society of Christian Endeavor for Australia formed in April, and for China in May.

The Twelfth International Convention met in Montreal, July 5–9.

The first Japanese national convention held in Kobe, July 6, 7, when the Japanese United Society of Christian Endeavor was formed.

The first Army society formed in Jefferson Barracks, St. Louis, Mo.

1894.

The first Chinese convention held in Shanghai, June 23–25.

The first union in South Africa formed in September.

The first Irish convention held in Belfast, October 5.

The American "Christian Convention" adopted Christian Endeavor as a regular department.

The first societies formed in Switzerland and Germany.

The Thirteenth International Convention held in Cleveland, July 6–10.

Canadian Methodist General Conference sanctioned the "Epworth League of Christian Endeavor."

1895.

The first Laos society was organized.

The first Scottish convention held, April 22.

The Fourteenth International Convention held in Boston, July 10–15, with an attendance of more than 56,000.

The World's Christian Endeavor Union formed, July 12.

The Methodist New Connection Conference of England and the African Methodist Episcopal Zion Church of America officially adopted Christian Endeavor.

The first society formed in the Marshall Islands.

1896.

The first local union in India formed.

The first Hawaiian convention held.

The first societies organized in Guatemala, the Caroline Islands, Italy, and Bulgaria.

The first national convention in Mexico.

Dr. Clark visited Europe, India, and Africa in the interests of Christian Endeavor.

1897.

The United Society of India, Burma, and Ceylon organized.

The Tenth Legion and Quiet-Hour enrolments started.

The Sixteenth International Convention held in San Francisco.

1898.

The first national convention in India held.

The first societies formed in Russia and in the Philippines.

The number of trustees of the United Society enlarged to include State and Provincial presidents.

The Seventeenth International Convention held in Nashville, July 5–11.

The Golden Rule became *The Christian Endeavor World* October 1.

1899.

The Christian Endeavor headquarters in America moved from 646 Washington Street, Boston, to Tremont Temple.

Many conventions held in Jamaica, visited by the President of the United Society.

William H. Pennell, the first signer of the constitution, died.

The Eighteenth International Convention held in Detroit, July 5–10

Uniform Local Union Topics first published.

Christian Endeavor Peace Memorial presented to Congress.

1900.

Dr. and Mrs. Clark visit conventions in Japan and China, returning home across Siberia.

Rev. F. S. Hatch chosen first field secretary for India.

The Second World's Convention held in London, July 14–18.

The first Spanish convention in Saragossa in August.

The Church of England Christian Endeavor Union formed.

1901.

The first Filipino society organized in Manila.

The Rev. C. E. Eberman appointed field secretary of the United Society.

Twentieth anniversary observed in Portland, Me.

"The Endeavor Hymnal" published.

The first society formed in Portugal.

1902.

The first Christian Endeavor Summer School held in Yarmouth, Me.

The first convention held in Persia.

Dr. John Henry Barrows and the Rev. M. M. Binford, trustees of the United Society, and Rev. Charles Perry Mills, the organizer of the second society, died.

Mr. John Willis Baer resigned the general secretaryship.

1903.

Mr. Von Ogden Vogt chosen general secretary of the United Society in America.

Field-Secretary Eberman died at Banff, Canada, April 12, in the midst of a strenuous Endeavor campaign.

Rev. George H. Hinman became the first field secretary for China.

The Twenty-first International Convention, and the first biennial, held in Denver, July 9–13.

Dr. Clark sailed on his fourth Endeavor journey around the world December 30, visiting Australasia, New Zealand, Australia, South Africa, and Europe.

1904.

The great revival in Wales began in an Endeavor meeting of the New Quay Calvinistic Methodist Church in February.

Sagamore Beach Christian Endeavor summer assemblies begun.

International Christian Endeavor Brotherhood organized.

European Christian Endeavor Union organized at London at the time of the British National Convention.

The first Finnish convention held.

Increase and Betterment Campaign for all America introduced.

Rev. Herbert Halliwell of England appointed field secretary for India.

Rev. Carl Stackman appointed field secretary for South Africa.

1905.

Chinese national convention at Ningpo attended by two thousand Endeavorers (the greatest religious convention ever held in China).

Congregational Christian Endeavor Union formed.

The first Summer School for Junior Workers at Asbury Park, New Jersey, July 19–22.

The Twenty-second International Convention at Baltimore, July 5–10.

The Quarter-century Memorial Building and Fund projected and an International Committee formed.

First Training-school for District Secretaries held at Liberty, N. Y. September 26–28.

1906.

Twenty-fifth Anniversary of Christian Endeavor observed very generally in all parts of the world, meetings of special importance being held in Portland, New York, Washington, Boston, and many other American cities.

The Second European Convention and Third World's Convention held in Geneva, Switzerland, July 30, 31, and August 1.

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